Bound Volumes

They're ready—those handsome and ndy green books known as the WORLD LL Bound Volumes. They contain all twelve numbers of the past year to- her with a complete index to the whole. check or money order for $3.50 will ng this wealth of reference material to on the return mail.

World Call Forges Ahead

Since December, subscriptions to WORLD LL have been received from 144 churches t were not heard from during the year evious. This is a distinctly encouraging of evidence of the widening bounds of magazine's influence. As a result of new plan of granting one free sub- iption for every ten new ones secured, enty gift subscriptions have been given ce the plan went into effect January "WORLD CALL grows better with every ue, and is vital to the life of a preacher d a church," writes an enthusiastic eacher, E. D. Henson of Garland, Texas.

Our Cover

Again we are indebted to the motion ture "The King of Kings" for our er of the Widow's Mite, peculiarly ap- opriate to this season of self-denial.

Next Month

Is Children's Day—in your Sunday hool, in your church and in your WORLD LL. Children from every country will me tumbling from the pages of the agazine with stories of their queer cus- ms and quaint homes. World Missions ll be the theme of the number, with erything featured from a panoramic ew of Christianity "from Jerusalem to rusalem" to a page of puzzling "opin- n tests" that every member of the mily can help solve.

Railroad Rates to Seattle

Convention attendants having residence the territory east of and including El so, Texas; Albuquerque, New Mexico; gden and Salt Lake City, Utah; and the ate of Montana, should purchase sum- er excursion tickets, which must be lidated at Seattle before starting on re- rn trip. Return trip must begin not ter than one day after date of validation, d must be completed prior to midnight October 31.

Persons residing in Washington, Idaho, d Oregon, should purchase round trip entification certificate plan tickets, on le August 5-10 inclusive, and good for turn up to August 17, under which a und trip rate of 1½ times the regular ie way fare may be had. Make appli- ition to the undersigned for necessary entification certificate, accompanied by lf-addressed, stamped envelope. Persons Arizona and California should purchase xteen-day summer excursion tickets.

For further information, apply to ransportation Sec., H. B. Holloway.

WORLD CALL

International Magazine for Disciples of Christ

Published Monthly by

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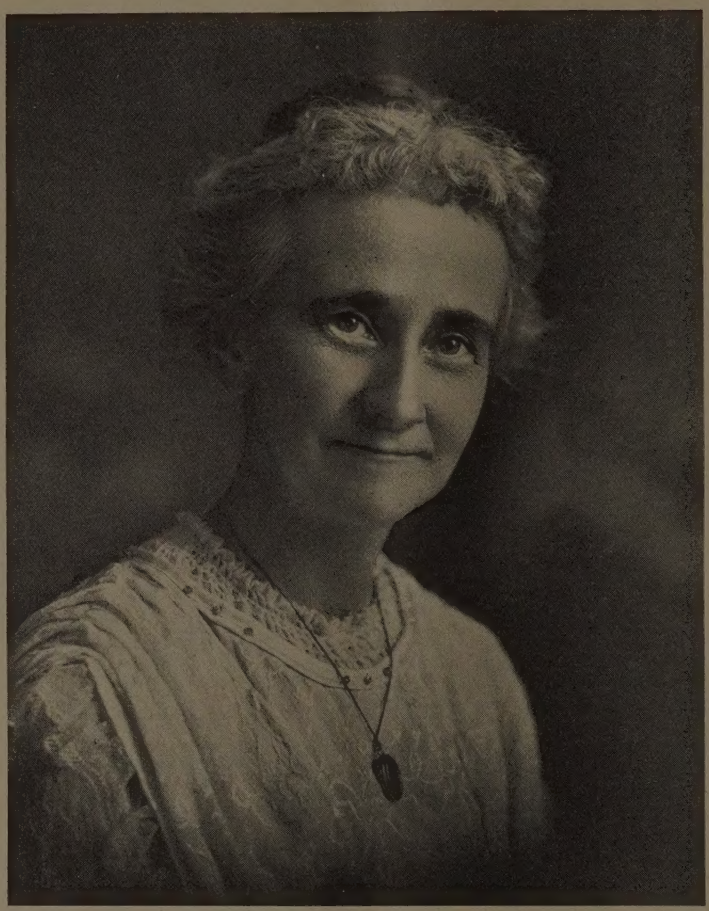
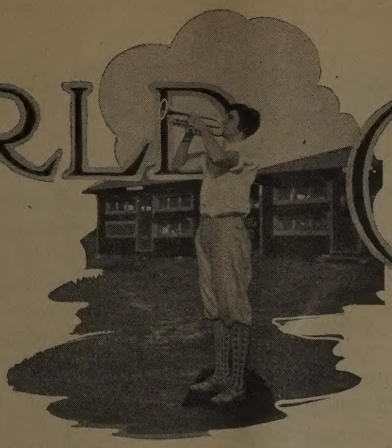


Mrs. Ellie Kinney Payne

Her childhood enriched by the pastoral care of A. McLean at Mt. Healthy, her womanhood entered under the guidance of Miss Cammie Pendleton at Bethany, her mature life spent in happy marital union with Wallace C. Payne: pastorates in Cincinnati, Philadelphia, New York and Chicago; Bible Chair at University of Kansas; national offices Christian Woman's Board of Missions, United Christian Missionary Society and College of Missions—Mrs. Payne glorified every duty and encouraged every associate. (See page 15.)

WORLD CALL



The call to summer conference (see page 20)

OLUME XI MAY, 1929 NUMBER 5

Lord, Is It I?

WITH a Christian woman's insight Mrs. Anna R. Atwater has observed that, when Jesus told his twelve disciples that one of that inner circle as about to betray him to death, instead of all turning eyes of suspicion upon one another, each began search his own heart, and asked in amazed agony, Lord, is it I?" Mrs. Atwater further suggests this arching question as the answer to the one that apeared on this page of March WORLD CALL, "Which all it be, John?"

If needed and fruitful mission stations have to be osed, if able and consecrated missionaries have to called home, if little children have to be denied ristian nurture and aged ministers allowed to end their last days in poorhouses, let me, before ying to place the blame upon someone else, search y own heart and scrutinize my own record of yalty to the Savior. Clearly the Lord is being beayed anew and put to an open shame in every reriction of what is clearly his will for those on whose half he died. How and how far am I responsible? Our easy disposition is to consider whatever we do ght because we do it. If most of our associates are ing the same things our assurance becomes cerinty. Thus self-satisfied were the Jews of Palestine hen the Son of God came unto his own and his own ceived him not. Thus sure of its own holiness was e Roman church when Luther uncovered its corrupon. Thus serene and dead was the Church of Engnd when Wesley turned from its barren chapels to each to the unlettered multitudes in the open fields. hen automobiles, radios and fur coats multiply and issionary offerings decline it is high time for us to come anxious about our own souls as well as about iste-bound India and war-torn China. We ourselves ust get right with God in order to show Congo the ay of life, rear an orphan child in Christian fidelity nd commend Christ to our immediate neighbors.

Signs multiply that the people of God are themselves inaugurating the revival that is needed, without waiting for some Elijah or Moody to lead the way. Possibly we are recovering from the devastating World War, as we did from the Civil War. Religion today occupies more space in daily papers, magazines and books than ever before, and the truth cannot but profit by investigation and discussion.

AMONG Disciples of Christ in particular there are several immediate demonstrations of renewed earnestness and of dissatisfaction with past attainments. The revival of Foreign Missions Day the first Sunday in March was an extraordinary movement that will yield increasing results year after year. The observance of Easter both in evangelism and in contributions to ministerial relief shows a rising tide of spiritual power.

Greatest and best of all, we can already foresee, will be the individual adoption of Self-Denial Week, April 28 to May 5, in the interest of the manifold work supported through the United Christian Missionary Society. Many different influences may cause long recognized days to yield increasing returns, but a new proposal like Self-Denial Week must strike home immediately to a deep conviction in the hearts of the people or it will utterly fail. The widespread signs of its success show that great numbers are facing the necessities of the hour and asking in sincere contrition, "Lord, is it I?" We are finding that it is, and like honest men and women we are paying the price of our confession.

In the upper room it was not a rhetorical or academic question, nor is it now. Only Judas betrayed his Lord for money, but Peter denied him, Thomas doubted even after the resurrection, and all forsook him and fled in his hour of sorest need. And yet, all but Judas returned to serve until the end, and we will.

Business and Business

IN THE old days when public spirited men were striving year after year to add a parcel post system to the postal service of the United States, it was observed that there were four reasons for the delay: the United States Express Company, the American Express Company, the Wells-Fargo Express Company and the Pacific Express Company. The facts on which the remark rested included, one could readily understand, not only powerful lobbies maintained at Washington by the companies whose business seemed to be threatened, but also the entire interlocking fraternity of business. This business character was one of the three legs on which the liquor traffic stood so long, the other two being its political affiliations and the established habits of its patrons.

In the same way the business of manufacturing arms, ammunition, war supplies, naval vessels and military airplanes stands squarely athwart every effort at international peace. Those who hate war should recognize this handicap and work all the harder and more resourcefully. A parallel situation exists in the fight against individual crime. The old law against carrying concealed weapons is not only a dead letter but altogether inadequate. Nobody but officers should be allowed to own revolvers or machine guns, and no sort of deadly weapon should be sold except to persons licensed to purchase them for hunting. Such a disarming of the underworld would interfere with an important line of business for a while, but it would reduce crime more than any other public measure.

The Quaker from California

A RECENT editorial in the *New York Times* paid deserved tribute to Neal Dow on the one hundred and twenty-fifth anniversary of his birth. In conclusion it called attention to the coincidence that it was the "Quaker from Maine" who inaugurated the prohibition movement in the United States and a "Quaker from California" who has now seriously set about enforcing the prohibition amendment to the Federal Constitution, overwhelmingly adopted by the nation after thirty-two states had individually followed the example of Maine in outlawing liquor.

Of course everyone expected Mr. Hoover in the presidency to continue his distinguished leadership in the cause of peace, and is it not gratifying that most of the legal steps in this cause, as in prohibition, have been taken under other auspices? No sane and fair mind, acquainted with Herbert Hoover, could ever associate his name with any sort of fanaticism, but there are so many propagandists who are neither sane nor fair that it is just as well that both of these great humanitarian movements were fully organized before anyone could begin to talk about "Quaker fanaticism." Its true name is the Spirit of America.

How Do Preachers Live?

FANTASTIC figures have been published fro time to time to show the meager support pr vided by the churches of the United States for the ministers. (It should be generally understood by th time that what is called a minister's salary is n compensation for the work he does, but merely a li ing to enable him to do the work.) Here are t actual direct reports, from the ministers themselve reduced to averages.

The aged and disabled ministers who are on t ministerial relief roll provided for by the Unit Christian Missionary Society and the Pension Fun received throughout their active service an avera of $725 a year. In 1917 the returns secured prepar tory to inaugurating the present pension syste showed the average salary of our ministers in acti service to be $1341. Under the necessity laid up the churches by the advanced cost of living after t World War this was advanced 65 per cent in t years to $2217 in 1927. However, the men who we receiving this average, and there has been litt change in the last year or two, had been paid a average of $1371 from the time they entered the ser ice until the date of their reports.

Out of this amount the minister has been compell to repay the debt incurred in getting the educati required by his task, purchase books which are t tools of his trade, pay rent for his home (for tho who occupy the 1238 parsonages of the brotherho count them in with their salaries as additions of per cent to the cash salaries received), rear and ed cate his family and maintain in everything a stan ard creditable to his congregation. Furthermo those who receive the salaries that bring the avera up to what looks like a somewhat creditable figu live in towns and cities where they have to buy eve thing they use; and whether in city or country pr tically all ministers now have to own and keep automobiles.

What but a dependable pension system can ma these men and their families secure against dea disability and old age, especially when we remem that their salaries decline in the later years and s entirely at the age when their brethren in other p fessions are reaping their largest financial and so rewards?

Fraternal Delegates to Britain

DR. AND MRS. WALTER M. WHITE of Linden Avenue Church, Memphis, Tennes have been selected as the fraternal delegates to annual convention of the Churches of Christ in Gr Britain in August. They will be able successors Dr. and Mrs. Charles Medbury of Des Moines w served in that capacity last year. Dr. and Mrs. W sail early in July.

A Call from Luxurious Living

"To keep clear of the attitude that gives us a foolish pride in wearing an old hat for a season—when we could as well have given the value of many hats!"

By MARY CAMPBELL

N THESE days of luxurious living we speak uneasily of self-denial. We are uncertain as to what it involves. Individually, does it mean the giving of butter for a week, the wearing of last year's t, or the waiting another year for a new car? Or there a way to get back to something more fundaentally Christlike than this type of self-denial? We ed to keep clear of the attitude which gives us a olish pride in wearing our old hats for a new season hen we could as well have given the value of many ts. If a week of self-denial is to bring a real iritual blessing to the giver, it should mean someing tangible and concrete in denial. If it is to ing any material benefit to our world-wide mison work, it must be worthy of the cause for which is given. Such a combination of self-denial as will ing individual spiritual blessing to the giver and al benefit to the work can be found only by invidual consideration.

Dr. Stanley Jones says that there are three kinds Christians: the selfish Christian, the sacrificial ristian, and between these two the sentimental ristian. The sentimental Christian is the one to hom Christianity means no cross, but who gives a wer and a tear for the "dear missionary" or the poor heathen" and then serenely proceeds to do thing more about it, or at least nothing adequate. A week of self-denial must needs be one of individl sacrifice and individual blessing. Mere crumbs, e unused and unneeded surplus of our comfortable es, will mean something real to the underprivileged oups throughout the globe. But crumbs alone will ean spiritual barrenness to us, his giving disciples. ow better can we determine what is our share than make real the familiar little story found in the elfth chapter of Mark? In modern translation it ads:

"Then Jesus took his seat opposite the treasury and atched the people putting their offerings into the est. Many rich people were putting in large sums. hen came, also, a poor widow who dropped in two tle coins worth about a cent. On this he called s disciples to him and said, 'I tell you solemnly at this poor widow has put in more than all who ve put their offerings into the treasury, for they ve put in what they could spare out of their surus, but she of her penury has put in all that she ssessed, her whole living.'"

Out in the Orient and in Africa although our Christian people have little of gold and silver and copper to put into the Lord's treasury, they always find a way. It is no uncommon thing for the offering to contain not only coins but rice, wheat, eggs and sometimes even a garment. These offerings have not been made from the surplus. Sometimes it means that someone has gone without a meal. Often it means that the house mother, as she takes out the grain to be used in preparing the family meal, has always remembered to scoop from the daily portion a handful to put into the Lord's jar, that when the time comes for the making of an offering something may be at hand from which to give.

IT IS not only in the foreign fields that we find sacrificial giving. Last year in one of our mission stations the failure of a city community chest meant a loss of several hundred dollars to a local work. It meant the immediate closing of a day nursery. At once one of the young women serving in that home mission station wired the request that she be allowed to take five months leave without salary and that the salary be used to replace the failure of the community chest and to continue the day nursery during the five months. It was allowed and the day nursery continued at her expense. To us again comes the thought that Jesus watched how people were putting in their gifts. And he observed that many who were rich cast in much, but there was one that cast in all of her living.

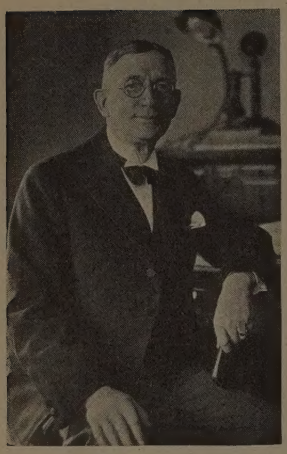
There has gone out a call for a week of individual self-denial. The idea was born in prayer as a way to meet the demands of a world in suffering, ignorance, loneliness, sickness, and sin. They need the ministry of the church to bring to them comfort and healing, teaching and friendship, and the way of abundant living. Our great brotherhood can prepare for a week of self-denial devoted to such a worthy purpose only in the remembrance that Jesus himself sits by, watching how we are casting into the treasury.

Our offerings will not only determine the extent to which the church will meet the demands of a needy world, but will determine for each one of us what kind of a Christian we want to be, selfish, sentimental or sacrificial, whether our religion means only a tear or a flower, or whether it means the cross. "If any man would come after me, let him deny himself and take up his cross. . . . . ."

Glimpses of Whitened Fields

And Each a Challenge for Greater Self-Denial

By F. W. BURNHAM



President Burnham back at his desk in the Missions Building

MRS. BURNHAM and I have just returned from the most illuminating and rewarding experience of our lives. We have been seeing at first hand the work of Christian missions in non-Christian lands. Naturally, people are inquiring, "Are missions succeeding? Do the results justify the effort and expense? Should they receive our self-sacrificing support?" May these glimpses from the fields help you to decide.

We visited New Zealand and Australia as fraternal delegates to our churches there; but our first contact with missions in non-Christian lands was in India, and of this field I have written in the April WORLD CALL.

China

We visited our stations in China which were accessible and saw something of the work of the other boards also. China is still swept by unrest and torn by revolution. Here, too, mass ignorance, poverty and superstition hold sway; but in spite of her backwardness, a new spirit is unmistakable in China. Christian forces of China are emerging from the distresses of revolution, purified and chastened as by fire. They have stood the test. They have learned their strength and the resources of grace which are available. Their leaders are capable and ready to go forward. In a farewell message delivered to us by one of our cultured Chinese leaders in Shanghai, he said:

"We have had our baptism of fire. We have suffered some losses, but we know our strength. We are unified; we are ready to go forward. We have seen the failure of Communism and the triumph of Christian patience and love. If the help of Western churches were withdrawn, Christianity would not die in China; but just because we believe the day of opportunity is at hand, we plead that help may be continued."

We found that the Christian general, Feng Yu Hsiang, head of the army of the Republic, together with forty of his officers, are regularly taking studies in the agricultural department of Nanking Universi a Christian institution in which our board coop ates, so that when public affairs in China beco stabilized, they will be able to help the people adopt modern scientific agricultural methods for t development of the country. Nanking University having an immeasurable influence upon the life China. We should be prepared to increase our su port of that institution.

At Ginling College, the finest educational insti tion for women in all China, Miss Yi-Hang Wu been made president. She is a young woman wh culture, refinement and ability would be recogniz in any group. She is a devout Christian. Under direction 150 young women of college standing fr all over the Republic are preparing for life servi

At South Gate, where the Golden Jubilee ma possible the splendid new "Indiana Building," a where Miss Mary Kelly and Mrs. Gish serve, cultured young Chinese leader of religious educati who lost everything when the revolution swept N king two years ago, is, with the help of these wom rendering an outstanding service. They not only c duct the regular Bible school in connection with church, but have had in training also some seve teachers and high school pupils who render volunta service by going out and conducting classes for stu in that part of the city. These young people leavening that part of the capital city with the gos of Christ.

In Nantungchow, the opportunities for service a evangelistic effort are unlimited. Our hospital been enlarged and thoroughly equipped, but the bo school has had to be closed for lack of funds. need is as great as ever.

One of the seven large buildings of Ginling College

The Philippine Islands

The progress in the Philippine Islands the past venty-five years is most noteworthy. Religious berty has been achieved and the way for the spread the gospel has everywhere been opened. At a nference in Laoag, where there were present both ung and old Christians, I asked the question hether it is now easier or more difficult to evanelize the people of these lands. After a time, an old an, an evangelist, replied that in the early days of e American occupation, people suffered persecution they became Protestant Christians, but that is now l past. Everywhere, he said, the way is open for e preaching of the gospel and the people are

—*F. W. Burnham.*

To a conference in Adamson Hall, Laoag, Philippine Islands, this group of Apayao mountain Christians came, carrying their head-hunters' axes with them!

nxious to receive it. In that very conference there as a group from a former tribe of head-hunters from e mountain regions. They were all Christians. In village below Ft. McKinley, south of Manila, I atended a tent meeting where the people were pleadng for a church to be established in their midst. We ave capable leaders among the laymen in the Philipine Islands and our pastors are efficient and faithful. he schools are open for the gospel message, and our ospitals are rendering notable service. The day of vangelistic advance is at hand.

Japan

In Japan the place of religion in an educational rogram is coming to recognition. Only fifty years go Christianity was prohibited. It is now about to e given official recognition by the government. What f further evangelization?

I put that question to a group of Japanese Christian usiness men in Osaka. They were a unit in saying hat Japan is open for the spread of the gospel of hrist. But they felt that the church ought to be deivered from institutionalism. In a personal confernce with Mr. Kagawa, one of Japan's greatest social and religious leaders, he told us of his plans to enlist a million Christians, which he hopes to see accomplished in his lifetime. He is training carefully selected young men, imparting to them his own spirit and passion, and sending them out into the villages and rural regions to put Christianity into practice.

I preached at a number of places in the north part of the main island of Japan. I was impressed with the spiritual earnestness of entire congregations. The young people showed deep interest and readiness to go forward in the work of the kingdom. Educators and young business men were ready to give their best effort to Christianity. In Tokyo, the capital, Christian institutions flourish and Christian schools for both boys and girls are crowded. Many churches have become self-supporting and in turn have taken up missionary service in other parts. Japan is ready for a spiritual revival. In fact, it seems already to have been kindled.

Our visit to the fields inclines us to believe that Christianity is at the threshold of a great missionary resurgence. Perhaps we are at the door of the greatest advance in our history, if only we at home are prepared and ready to move forward. We need anew the passion for winning men to Christ. The fields are white unto the harvest. Since returning home, I have sought to check any over-optimism of my own by conference with missionaries from the fields who are here in America. Dr. Pickett, our devoted missionary from Laoag, Philippine Islands, agrees with me that the day of evangelistic opportunity is at hand

—*F. W. Burnham.*

Some of the congregation at our church, Akita, Japan, Sunday morning, March 3, 1929, following a sermon by Mr. Burnham

in the Philippines. So do Harry Fonger and wife, from Vigan and Miss Edith Eberle, also from Laoag. Dr. Guy shares my optimism with regard to Japan.

By action of the executive committee, our society has issued a call for Self-Denial Week, April 28 to May 5. (See April WORLD CALL, p. 16.) This call is

issued because the work in the fields demands it. Our cause is in peril if we neglect it or force it into retreat in this hour of victory. Opportunities for missionary advance on the foreign field were never greater than today. We now have the basic equipment necessary for larger service. The Golden Jubilee provided many of our mission stations with new and well-equipped buildings. Of course, not all needs have been met by any means, but we are in a favorable position to move forward. The sad fact just now is that, with this better equipment, we are not able to press forward as we ought because of the limitations imposed upon the current funds for use upon the field. The cost of living for people in India, China, Japan and the Philippine Islands has doubled or trebled within recent years, as it has at home. Native evangelists and teachers and Bible women cannot longer be secured at the old rates. Hospital equipment and service all cost more than heretofore. We have reduced the number of missionaries on nearly all the fields. We have cut off workers. But this has barely made possible the maintenance of the work upon a limited basis. To further curtail our service in the face of opportunities for which our fathers prayed and made sacrifices would be a reflection upon our own Christian loyalty. We dare not do otherwise than call upon our people to come forward and meet this situation.

Reasons for the U. C. M. S. Deficit

By C. W. PLOPPER

Treasurer of the United Christian Missionary Society

THE deficit in the general or maintenance fund of the United Society has been caused by two primary reasons, namely, the decreased purchasing power of the dollar, and the stationary giving of the church and its organizations to the work of the society.

According to the *Year Book* our churches gave for *local* expenses during the year ended June 30, 1922 (the first full year of the United Society), $10,808,629.21. The 1928 *Year Book* shows that for the fiscal year ended June 30, 1928, the churches gave for the same purpose $16,292,564.77. This was an average increase over the brotherhood of a little more than fifty per cent in a seven-year period for local expenses. Doubtless this means a larger percentage of increase in our stronger churches as many of the weaker ones have not shown an increase. The churches making this splendid showing possible are certainly to be congratulated. Yet the decreased purchasing power of the dollar made this increase in giving imperative if the local work was to be carried forward in an efficient manner. We are all familiar with the fact that the high cost of living has affected every one in all walks of life. Our dollar of today will scarcely purchase two-thirds as much as it would a few years ago. Hence the necessity for a fifty per cent increase to maintain the same standard of living.

During the fiscal year ended June 30, 1922, our churches gave to the operating fund for the work carried by the United Society $1,519,739.90. For this same work there was given in the year ended June 30, 1928, $1,522,765.29, an increase of less than one-fifth of one per cent for all our missionary and benevolent work. Approximately one-half the funds of the society are expended in the homeland where expenses are the same as in the case of the local churches. The remainder of the money received is expended in foreign lands. The following is quoted from a recent statement by our foreign department:

"The cost of foreign missionary work has increased in the same way in which local church expenses have increased. Fifteen years ago the round trip to Africa cost $750 per person. Now it costs $1,500. Fifteen years ago a missionary home in India with land and compound wall cost $2,500. Today they cost $5,000. In 1914 our foreign missionary work cost at the rate of $1,500 per missionary for everything, including equipment and native work. Today it costs at the rate of $2,200 per missionary."

It should also be remembered that in all mission work there is an unavoidable expansion of the work. This very expansion is the challenge our Lord continually places before us to extend his kingdom.

The most difficult problem confronting the executive committee is apparent to all. How is it possible to maintain and carry on in a very limited manner the work established in many instances over a period of fifty years, in the face of rapidly increasing costs with *stationary receipts?* The inevitable must take place—either discontinue some of the work or create a deficit! As a matter of fact, both have happened. Feeling keenly its responsibility for the work, and with an abiding faith in our great brotherhood that the money for the continuance of the work would be forthcoming the executive committee has made appropriations that have not been fully met by the gifts.

Over the period from the beginning of the United Society to June 30, 1928, a deficit in the general fund of $498,000 has been created. It is expensive to carry an indebtedness of this amount. *It must not be enlarged.* The closing of some of the work is inevitable unless the churches can provide a larger annual income.

Readjustments in Our Home Mission Work

By GRANT K. LEWIS

Secretary Home Missions Department, United Christian Missionary Society

THE home department of the United Society can no longer delay making radical reductions in its financial obligations. It carried over n last year a deficit of $8,226.33. Already, in three ths of the current budget year it has accrued an itional deficit of $9,559.10. Since last year when departments were directed to curtail work, the e department has been working to that end. ong other things the uncertainty of the results in campaign for Disciples Community House made budget adjustments difficult until now. Our esti- es indicate that at least $25,000 will need to be out of obligations we now carry in order to come he end of the year with a balanced budget. A y of our entire work has been undertaken with a to this end. Hitherto, in the interest of economy, ad curtailed the work in every school institution other lines of service until that process of budget ction has become productive of inefficiency in the k and loss of morale among the workers. We have hoice but the withdrawal from entire units of k so far as our financial obligation is involved. ch shall it be? presents a serious perplexing ques- . Each piece of work has behind it history and iment, and is justified by the rich fruitage it an- ly bears. The Master's verdict, "Cut it down; cumber the ground?" nowhere applies. Never- ss, our obligations, moral and financial, to these ral fields may be of varying degrees. Some fields wholly dependent upon us, some have other agen- and friends to whom they may look for succor me of need, some, perhaps, may develop to self- ort if thrown upon their own resources. Some s are greater than others. Some duties are nearer, some responsibilities press more heavily upon us. ith great regret it has been found necessary and so voted at the May meeting of the Executive mittee of the United Society, to withdraw sup- from the work at Chicago, Plymouth, Pennsyl- a, Cleveland, New York and partially at New ey.

r immigrant work in Chicago is in cooperation the Jackson Boulevard Church, Charles R. ey pastor. This is a great church of seven hun- members, where inspiration and guidance were d for a limited time to inaugurate service to the New Americans in their own community. There are hundreds of self-supporting churches in our brotherhood similarly situated. Three years ago we proposed to pay the salary of a trained worker. At the beginning of this year this church took over half the salary and was looking forward to taking it all over next year.

A similar cooperation exists at Plymouth, Pennsylvania, Ralph C. Lankler pastor, where there is a membership of six hundred. Perhaps here, also, both vision and ability may combine to carry on after the withdrawal of our funds.

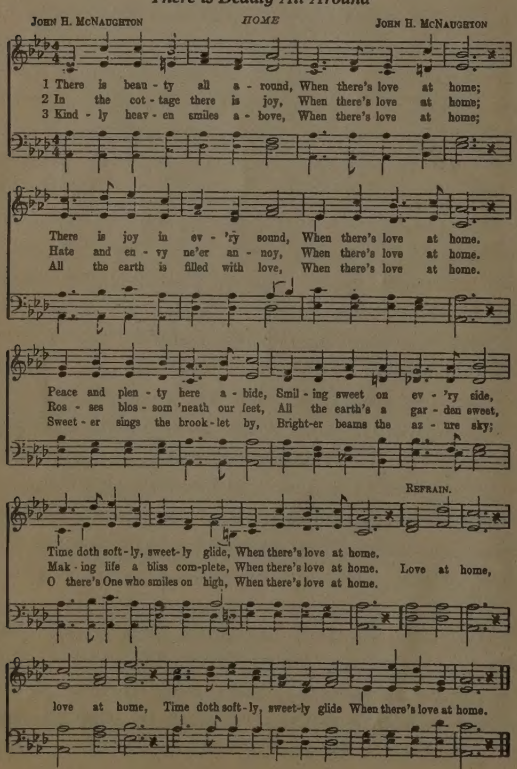
Our immigrant work at Broadway Christian Church, Cleveland, Ohio, is highly satisfactory and fruitful. Fifteen years ago our whole brotherhood was thrilled by the resolution of a remnant of our old-time American Church to continue to maintain a program of work and worship in the midst of the swirling tides of migration sweeping about it. The Disciples Union of Cleveland and the state board of Ohio joined hands with the American Christian Missionary Society and brought the necessary mission funds to provide equipment and staff. The work developed, and in recent years a staff of three has carried the work forward. Although the field is increasingly difficult, yet the two weeks at Easter time witnessed fifty baptisms, mostly young people between eighteen and twenty-four years of age. A recent survey indicated the constant removal to other sections of the city and a steadily growing percentage of Polish people largely impervious to our influence. The survey shows that 85% of the present membership could just as easily attend some other of our churches in the city. Though our continued help is needed, the disappointment of our withdrawal is assuaged by the two strong factors: there exists in the courageous band of Disciples a very strong *will* to persist, and two able agencies, tried and true will continue to help. If a reduced program requires, we may continue with an appropriation of $400 or $600.

THE withdrawal of the funds supporting Disciples Community House forces the closing of its doors, since there is no local constituency able to carry on. From a small beginning in 1909 the Disciples Community House has developed into a Chris-

tian community center, unique and important to the life of "lower east side" New York, despite its handicap of poor equipment and limited budget. It is not a church. Nor is it a social settlement house, a school, a home, or a benevolent institution for the poor. It is a point of contact, a place of meeting between Christian men and women and a heterogeneous population of all races and religions. Broadly religious in character and Christian in auspices, it enjoys the cooperation of Jew, Catholic and Protestant. It is proving that these three great faiths have much in common for the development of rugged character and the right direction of human conduct. In the atmosphere of this house racial and religious prejudice melt away and all God's children feel that they belong to one happy family. It is amazing that in a city noted for its wealthy benevolent individuals, corporations and foundations, unsectarian in purpose and tolerant in viewpoint, sufficient funds could not be found to maintain such a worthy and unique enterprise. But a diligent effort in that direction failed. In July, 1927, a definite proposition was made and plans outlined to that end. A New York Committee of influential men and women was organized and a real effort was made to secure the funds. A vigorous campaign was prosecuted from New York to Oklahoma. But in vain was the effort. The department feels that it has "called out the reserves" in order to save this work. There is nothing more we can do.

There are other considerations having more or less weight in reaching a decision, such as: (1) Our churches are few and weak in the East. Should so large a percentage of our limited home mission appropriation for that region be spent in this type of work? (2) Other communions are able and contiguous to these people, even with strong local churches available. (3) With the quota law now effective, foreign-speaking populations are gradually being absorbed into American life and may be reached with the gospel by the normal processes of the church. (4) The children of the East Side are not left beyond the pale of the church by our withdrawal, and the influences of Christianity will yet be available, if desired.

We have an opportunity to develop a great work among the Slovaks on the Jersey side, across from Manhattan, New York City. This work centers around the personality of our missionary, M. S. Matejka. In expectation of taking advantage of this opportunity, we have been supporting a worker among the young people. The results are very satisfactory. But prospects are meager for the immediate expansion of this enterprise on account of the financial situation, and it is necessary to withdraw the appropriation, except for supporting Mr. Matejka.


There is Beauty All Around
JOHN H. McNAUGHTON
HOME
JOHN H. McNAUGHTON
1 There is beau - ty all a - round, When there's love at home;
2 In the cot - tage there is joy, When there's love at home;
3 Kind - ly heav - en smiles a - bove, When there's love at home;
There is joy in ev - 'ry sound, When there's love at home.
Hate and en - vy ne'er an - noy, When there's love at home.
All the earth is filled with love, When there's love at home.
Peace and plen - ty here a - bide, Smil - ing sweet on ev - 'ry side,
Ros - ses blos - som 'neath our feet, All the earth's a gar - den sweet,
Sweet - er sings the brook - let by, Bright-er beams the az - ure sky;
REFRAIN.
Time doth soft - ly, sweet - ly glide, When there's love at home.
Mak - ing life a bliss com-plete, When there's love at home. Love at home,
O there's One who smiles on high, When there's love at home.
love at home, Time doth soft - ly, sweet-ly glide When there's love at home.

"There Is Beauty All Around"

Hymn Story and Interpretatation

By S. W. HUTTON

ANOTHER Easter has passed leaving us holy memories of life decisions and a deepening of spiritual life in the church. We turn to plans of conservation and to a fitting observance of Pentecost.

What could do more to hold us close to our high resolves than to pause in the midst of our increasing activities to offer sincere tribute to the "best mother in all the world," yours and mine?

In the mansion at Southern Christian Institute, where Mr. and Mrs. J. B. Lehman have made their happy home in the midst of their life-work for forty years or more, is a large room where many a guest has been lodged in royal Southern fashion. Mother Ross named it the Golden Room. There she spent her sunset days. From this room her gentle spirit took its flight. To rest in this room is to feel the touch of a mother's hand.

May we sing together in our homes throughout the Brotherhood and in our churches around the world this melodious and trustful hymn written by John H. McNaughton, *There Is Beauty All Around*—When there's love at home. Through the worthy sentiments of this good hymn may we be refreshed in the memory of mother who is the center of love in the home.

Is it not quite natural when first things have first place in the home for "joy," "peace and plenty," "roses," "smiles" to abound? Whether it be a palace or a cottage if love reigns in this heaven-sanctioned institution, the home, the whole world is made richer and "time doth softly, sweetly glide." Sure, "it takes a heap o' livin'," and the mother-heart seems to know how.

Proposed new plant for the Evangelical Seminary of Porto Rico which will increase the capacity of the seminary about threefold. The total cost will be about $250,000, of which $40,000 has been secured. The Disciples of Christ are responsible for $10,000 of this amount which has not been secured.

The Church Looks to the Future

The Evangelical Seminary of Porto Rico

By C. MANLY MORTON

Missionary in Porto Rico

THE Evangelical Seminary of Porto Rico is the largest institution of its kind in all Latin America. It is the only one giving a standard helor in Theology degree recognized by the lead- seminaries of Continental United States. It was anized in 1919 to continue the work of ministerial ning which had up to that time been carried on by umber of smaller institutions. From the beginning as offered thoroughly standardized courses and insisted upon the highest type of work. Seven erent mission boards cooperate in its manage- t and support. Among these the Disciples of ist occupy an important place. During the past years we have had a representative on the faculty with the exception of one year have had next to largest number of students.

he purpose of the seminary is the preparation of thy, capable Christian ministers for Porto Rico the surrounding territory. Its official territory Porto Rico, Santo Domingo and Venezuela, but ctically it serves a much larger field than that. present its graduates are scattered as follows: 5 he Republic of Santo Domingo, 5 in Venezuela, 2 in Colombia, 5 in Cuba, 1 in Central America, 3 in New York City (Spanish work), and more than 100 in Porto Rico. Its spirit is thoroughly evangelistic, its viewpoint is Cristo-centric, its methods modern, its standards, both intellectually and spiritually, are exacting, its vision is world-wide. The Latin American is cultured, is idealistic, is intellectually strong. The minister who successfully appeals to him must have these qualities plus a faith and spiritual power capable of standing the severest tests.

The seminary is located just across the street from the University of Porto Rico. There is a mutual recognition of work and an exchange of credits between the two institutions covering certain courses. Each student of the seminary is required to do a certain amount of his work in the university. The mingling of the seminary and university students in the classrooms and on the campus is recognized by both institutions as one of the important features in the development of the future manhood and womanhood of the island, and in full accord with the more advanced ideas of ministerial training.

For three weeks following the destructive hurricane of last September all classes in the seminary were suspended and teachers and students alike devoted their entire time and attention to relief work. Some worked as carpenters, constructing and repairing homes for widows and sick people who were neither able to do the work themselves nor hire others to do it. Others worked with the Public Health Department; others with the Red Cross. All of the work was done whole-heartedly and without any thought of material remuneration. This experience not only meant much to the young men themselves, but it demonstrated in a very graphic manner to the people of the island the qualities which are being built into the characters of the future evangelical ministers of the island. At the request of the mayor of the city of Rio Piedras the seminary building became the principal headquarters of the local Red Cross and during a period of three months the faculty and students of the seminary handled thousands of cases and carried through the necessary investigations for an extensive reconstruction program. Thus does the seminary teach and practice a gospel of practical service, motivated and sustained by faith in a personal, divine Savior.

PORTO RICO occupies a strategic place in Inter-American affairs. Thirty years ago this island was the most Spanish of all of the new world. Then by the stroke of a pen it passed from Spain to the United States. A few years later these former citizens of Spain were made citizens of the United States. Today there are a million and a half of them. A good school system has been developed under the direction of the United States government, excellent highways have been constructed, commercial expansion has been fostered. English has been taught to the people, not with the idea of eliminating Spanish, but with the purpose of making the island bi-lingual. Anglo-Saxon thought and culture have been introduced, not with the idea of crushing out the Latin culture and tradition, but with the hope of combining and harmonizing the two. Today Porto Rico is the only place in the world where both Spanish and English are currently spoken, official languages. It is the only place in the world where the two cultures meet on a common footing and where a conscious, practical effort is being made to harmonize and blend the two, and to discover a practical meeting ground for the two Americas where understanding, appreciation and faith will bind them together in a more substantial and solid friendship than that which has ever been possible in the past.

The University of Porto Rico is leading out in this regard and is rapidly becoming a great Inter-American University. The first step in this larger university development came a few years ago when Columbia University established here its Graduate School of Tropical Medicines. Then came the cooperation of Columbia University and the University of Madrid with the local university in offering Graduate Courses in Spanish Studies. Also Boston University is cooperating in the directing and strengthening of the School of Commerce, while Cornell University is considering the establishment here of its Graduate School of Tropical Agriculture. Charles E. Hughes has recently accepted the chairmanship of a committee organized in the States to raise a huge endowment for the University of Porto Rico. It is not a vain hope to expect that within the near future Porto Rico will become the meeting ground of the Americas materially as well as spiritually and that great things may be expected in the way of a greater unity.

THE Evangelical Seminary of Porto Rico hopes to keep thoroughly abreast with this advance. It hopes to be able to do for the spiritual unity of the Americas that which the other institutions and agencies are doing for the cultural, scientific, economic and political unity.

Recently one of our seminary graduates was called to the Republic of Colombia to become pastor of an important church. Only a few months ago one of our most successful Porto Rican pastors (1924 graduate of the Evangelical Seminary) was called by the Baptist Board to go to the Republic of Salvador as general missionary under that board. There are constantly on file in the seminary office appeals from many sections of Latin America for trained men to occupy important positions in the great missionary task. Up to the present time it has been impossible to fill more than a part of these requests.

Recently a whole city block has been purchased and plans drawn up for an entirely new plant, including administration building, chapel, two dormitories and five faculty residences. When these buildings are erected the capacity of the seminary will be increased about threefold. The total cost of the new plant will be $250,000. About $40,000 (the purchase price of the land) has been provided. As soon as this program for expansion can be carried through the institution will be in a position to answer many more of the calls which come to it from young men seeking admission, and from churches and mission boards seeking capable, prepared young men for the important task of making Christ known.

Porto Rico is definitely a part of the United States. Annually the United States government is putting tens of thousands of dollars into the development of the island, not because it ever expects Porto Rico to become a great commercial asset, but because it recognizes the strategic importance of the island and looks to it to occupy a large place in its New World policy. The Church of Jesus Christ must not allow the children of this world to be more wise than are they

Modern Youth Movements *and* Missions

By A. T. De GROOT

This young man, a graduate of Butler University, Indianapolis, a delegate to the World Youth Peace Congress in Holland in 1928, and a rapidly rising leader of youth, is a voice crying in a wilderness of adults that "something must be done to replace missions on the high pedestal which it should occupy."

DURING the last three decades the world has become surfeited with youth movements. In America, in Europe, and even in the awakeng countries of the Orient, very distinct and decidedly cal organizations of young people may be found. eir number is exceeded only by the enthusiasm which aracterizes each, and one's imagination is staggered hen he dares to ponder the potencies bound up in eir memberships.

I

It was only in the closing years of the nineteenth ntury that there was formed what was to develop to one of the most important manifestations of the rging forces of youth. Tired of the monotony and udgery of a constantly more complex industrialism, d almost as a direct revolt against the confinement d sameness of the blight with which modern factory-m stunts body and spirit, the Wandervogel (wander-g birds) of Germany was brought into existence. rom the time of its founding it has fostered tramps to the glorious freedom of the fields and forests, and as served as the voice of a generation in court for s right to the pure air of liberty. Today "youth amps" are matters of common diet in the rounds continental young people, and a hundred other acvities signify the rebellion of young shop slaves gainst the worship of mechanics.

Among other features of the new awakening was e development of the Student Volunteer Movement. iding on the crest of a wave of missionary endeavor captured the imagination of thousands of idealistic d consecrated young people. In almost every colge and university which was touched at all by Chrisan influence there was to be found, at the opening of e present decade, a Student Volunteer Band. In 924, more than 4,000 of these "heralds of a passion" thered for their spectacular Indianapolis convention, peated in 1928 at Detroit.

Added impetus to the organized activities of youth l over the globe was given by a pronounced reaction the waste and horror of the World War. In 1928, r the first time in history, a world convention of uth was held. It was the magnificent ideal of international peace and friendship which brought into being this World Youth Peace Congress. In every land and in every clime the drums of war are tempered by the sweeter notes of peace, and foremost in the new orchestra may be seen a goodly number of youths.

In many instances, and especially in America, churches and other religious organizations have capitalized the tendencies noted above. Bible school conventions and young people's assemblies of various kinds have been dignified with the more and more meaningless title of "youth movements." It is a far cry from the Young Communists League (having 6,000,000 members—the largest youth organization in the world) with its violent condemnation of all religion, to a denominational young people's summer conference club, but both magnify themselves with the designation of " youth movement." However, the matter of style in names is not the important consideration here; it is the fact that in America the churches are very actively occupying themselves with the new currents in young life and thought. The same cannot be said to be equally true in Europe.

II

As far as the missionary note of a few years ago is concerned it must be confessed that our craft is in the hollow of the wave. Some months past a nationally prominent editorial writer pictured how his own young manhood had been constantly challenged with the watch cry, "The evangelization of the world in this generation." Where, he asked, are those who made the fiery appeals, and what have they to show for their faith? They have yielded, so he indicated, to the uncompromising fact of our human constitutions —our inability to sustain the fervor of a crusade over a long span of time.

This attitude was reflected in an address made not more than two years ago in an important down town church, when it was said that "it will take at least 200 years to evangelize Tibet." Appealing to a group of business men the speaker accepted their more "practical" outlook upon the situation. The whole undertaking was reduced to a system of debits and credits, with souls accounted for in black and red.

Because any age group does not live a life to itself the so-called "youth movements" have shared in this decline in missionary passion. Having played with one doll until its features are too familiar they turn to another, with longer and fairer hair. Most paradoxical of all, the rage of convention discussion themes may be summed up as educating for a world community. Yet the benighted heathen, constituting the great bulk of this community, cannot afford to send their delegates to the aforementioned gatherings.

III

The situation may best be appreciated by making a brief survey of the youth movement in Europe today. On every hand there are to be found organized expressions of political philosophy. For every major and minor shade of thought there is a youth movement equivalent—from the Young Vegetarians to the Young Social Democrats. At almost every gathering of any importance there are likely to be found representatives of the Young Communist League, the Young Anarchists, the Young Socialists, and the Youth Section of the International Physiocratic Free-economic Movement! As a further means of expansion each sizeable body appears to have its organized opposition, as may be seen in the Tolstoians versus the intrenched Communists in Russia. All in all, it appears to be a case of name your special political or philosophical hobby, and you are likely to find a "youth movement" sponsoring your adopted program.

Among the remaining interest groups may be found the numerous agencies operating in behalf of international peace, and those forwarding the revolt against city and factory slavery. Such organizations are both numerous and influential. Led by a host of youths who count themselves fortunate to have survived the torment of war they are sworn to give this diabolical institution no quarter. Undoubtedly this shade of thought is the most prominent in the organized activities of European youth. It bodes well for the future peace and friendship of nations the world over.

It cannot be said that the religious motive is entirely lacking in the currents which have been noted. When one hears of the Young Anti-Militarists he may be assured that it includes the names of many members of the Anti-Militaristic Clergyman's Association. Political readjustments grow out of ethical maladjustments, and the heart of all ethical readjustment is religion. It should be recognized that there is such a thing as the League of Catholic Youth, and that it has a definite place for missions in its activities. Nevertheless, from a rapid glance over the field of youth activity in Europe it cannot be said that the missionary passion of other years characterizes today's movements.

IV

A highly advertised and exploited prosperity in America has cut the ground from under most attempts to foster political reform movements. As long as a workman can get $5 for his day's labor he is willing to let his employer get the additional $2 profit which his work has produced. Even this proportion does not always hold, however, and the United States cannot be classed as immune from discord and readjustment.

Peace movements have found a ready hearing in America. Although but lightly touched by the World War in comparison to the losses of European nations, the idealism of the New Hemisphere has responded in heartening fashion to the universal human cry for relief from the bondage of war.

In addition to paying a courteous attention to the foregoing considerations church groups have given much of the remainder of their attention to various cooperative schemes among themselves. The Federal Council and every other interdenominational agency uses much ink to print its disquisitions on unity. Cooperation of any kind is the new fad. Missionaries cannot refrain from giving their time to the discussions for it lies at the heart of their own problems on the distant fields—even though little money may be forthcoming to send representatives to practice that unity.

In the midst of these appealing activities any such strictly missionary agency as the Student Volunteer Movement has difficulty in capturing the spotlight of youth's interest. By this we do not mean that it is threatened with collapse, but that it follows the undulations of the waves in its course. From the crest of the last great missionary awakening it has found it necessary to plunge downward for awhile.

V

From the foregoing survey it is obvious that something must be done to replace missions on the high pedestal which it should occupy. Because churches and other religious organizations have such a powerful influence upon the youth movement in America (much more than is the case in Europe) it appears evident that their primary concern should be to give the missionary message and appeal a more adequate representation on the programs which are prepared for various youth gatherings. From personal experience we can testify that leaders of youth groups in Europe are very conscious of the fact that corresponding groups in America are decidedly more religious and spiritual in their activities than is true of their Continental counterparts. It is the duty of the churches to capitalize their opportunity and to lead their young people to a renewed appreciation of the missionary enterprise, and especially of its importance in the building of a world community. The outcome rests with the church leaders as they give their counsel to the ever arising new generation.

"Lo, The Winter Is Past"

By CHARLES T. PAUL

Remarks at Mrs. Ellie K. Payne's funeral service, March 27, Downey Avenue Church, Indianapolis

, the winter is past, the rain is over and gone; the flowers pear on the earth; the time of the singing of birds is come.—Canticles 2:11, 12.

OULD any time be more consonant than this, with the ascent of the human spirit to that new and ampler life for which by faith, achievement, and the grace of God, it has been prepared? ich was the time when she, who responded to nature's juvenescent moods, received the silent upward call. is verse from Canticles, celebrating the return of ring to the rose-gardens of ancient Palestine, she ved to quote. One may well believe that for her ssing she would have chosen this glad season, when e buds begin to unfold, when the first tender flowers sh up through the vernal green, and the pilgrim rds return with song. Impressively beautiful, too, the fact that it was on Palm Sunday—in the shadow the Crucifixion, yet close to the Resurrection dawn she joined the triumphal procession into the city at abides.

Mrs. Payne belonged to that group of elect women statesmanlike vision, strength of personality, inspitional and organizing ability, and constructive enusiasm, who, during the past four decades—first in nnection with the former Christian Woman's Board Missions, and later with the United Society—have en foremost in the development, and even in the eation, of the educational and missionary enterprises the Disciples. Her service was distinguished by s unbroken length of years, its extraordinary versatility, its commanding competence, and, above all, by its spiritual quality. It is possible here only in broken and imperfect words to briefly indicate, for the multitude of friends in America and other lands who held her dear, the salient powers that gave such attractive distinction to her work and leadership.

First was a resiliency of spirit which kept the sparkle of her eye undimmed and her footstep blithesome on all the paths of life. There was a lilt of joy in her voice because there was a deep well-spring of joy in her heart. A sane yet buoyant optimism saved her from the depressing disillusionments which often gloom the outlook and sadden the faces of those whose expectations are unmet by the people whom they seek to serve. Mrs. Payne never left the land or lost the spirit of youth. The "vision splendid," in which ideals and hopes endure, did not for her fade into the light of common day. Over the world, over the people she knew—over multitudes of many climes and races whom she did not know, except in cultured imagination—"the light that never was on land or sea" did not cease to shine. She saw the souls of men and women *sub specie æternitatis* and in the love of God.

Such a spirit was but the effluence of a cultured Christian mind. Mrs. Payne had keen intellectual perception, sharpened by conscientious integrity of principle based on the ethics of Jesus. Hers was a winsome mental intensity, all the more profound and clear because of the disciplined directness with which she

Mrs. Payne's Legacy to the World

Mrs. Carl G. (Helen Payne) Seashore, Jr., Omaha, Nebraska

Francis W. Payne, Indianapolis

Mrs. Rollin M. (Florence Payne) Perkins, Iowa City, Iowa

sought the truth. Since college days, to which she was conducted by President McLean, she had not ceased to drink deep from the classic wells and the contemporary streams of English undefiled, and from the records of Christian history. Hence her power to communicate her thoughts, whether in writing or public address, with convincing clarity and beauty of form. She was mistress of ceremonies at our conventions and other functions of the church, rising to any required emergency with wondrous tact and adaptation, with ease of expression and control. Her mind was winged with humor, and a certain playful petulance or gentle irony with which she would edge an argument, with no sting of sarcasm, but with irresistible charm. Her supreme equipment was her masterful knowledge of the Bible, among whose seers and prophets, saints and martyrs, kings and poets, apostles and evangelists, she moved on terms of studious intimacy, as in address and article she unfolded the crowning revelation of God and man in the Person and teachings of the world's Savior.

Suffusing all her service and all her relationships was her unselfish fidelity. If unwithholding devotion of all one's personality and powers to the cause of Christ, inspired by his own sacrificial revealing of love divine, constitute the heart of Christian discipleship, Mrs. Payne was an eminent Christian. She leaves to her children a joyous interpretation of that kingdom of world-wide brotherhood, for which Christ became homeless that all may be gathered home. With them her laughter will go rippling in memory down the years, her smile will illumine their dreams, the heritage of her character will bless them at every turn of the road.

Life is ever Lord of Death,
And love can never lose its own.

The Glad Day Is Coming!

When Programs and Lesson Materials Will Harmonize

By JOY TAYLOR

A SIGNIFICANT event took place at the Missions Building, Indianapolis, from February 25 to 28 of this year. Few were aware that behind closed doors of the big conference room, history was being made. But it was so. The Curriculum Committee of the Educational Division was holding its first meeting. "Well, what is so significant about that? Is there anything so new about a Curriculum Committee?" some of our readers may say.

Yes, something very new about this one. If you are carrying some phase of educational responsibility in a local church, you have probably wished that the programs and lessons prepared for your use were better correlated so they harmonized and reenforced each other. Well, the new Curriculum Committee indicated by its representation and frank facing of total educational needs in the local church, that the "glad day is coming."

It wasn't easy, you know, for the six old boards to come together into a United Society and immediately make their plans and programs dovetail into a unified whole. Increasingly field workers have been feeling the urgent need of getting together on a unified educational program for the local church. But oh! the field schedules, and the calls from churches and the difficulty of getting everyone into headquarters at the same time! Actually, it was harder to manage than to get the modern family around the family hearth at one time for a whole evening of fellowship.

Formerly, the Curriculum Committee, which served as the connecting link between the International Council of Religious Education and our brotherhood, was a standing committee of the religious education department of the United Society. Fine service has been given for many years. But work was confined almost wholly to the phases of Christian education usually meant when the term "religious education" is used. Information concerning the world service program of the Disciples and opportunities for participation were offered largely through special missionary organizations unrelated to the formal program of religious education carried on in the Bible schools, Christian Endeavor societies and mid-week services of the church. In September, 1928, a move was made to reconstitute the Curriculum Committee so that there would be proportionate representation from not only the departments concerned in religious educational work, but also those to which missionary education, stewardship and evangelism, were assigned.

AS IT now stands the Committee has thirty-seven members, as contrasted with the former membership of seventeen—eleven from the staff of the religious education department; eleven from the staff of the two departments concerned in missionary education; four from the Christian Board of Publication; four professors of religious education in colleges; two pastors; one director of religious education in a local church; two lesson writers; and a representative each from the promotional division, the department of evangelism, and the division of service. It is divided for work into sub-committees.

W. C. Bower, the chairman, indicated at the ening meeting of the three days' session the pos-le steps for the reconstituted curriculum body. Said "As I see the movement that is here proposed it ans that we are now in a position to bring together se partial and fragmentary processes into an in-grated and comprehensive program that will be ad-essed to meeting all the needs of our total con-tuency as they may be discovered by a thorough-ng survey.

'What we now propose to do is to face together whole task and to face it upon an educational is. This is very significant from the standpoint religious education especially from the point of w of recent trends, and particularly in view of at we are coming to understand more and more constituting the curriculum of religious education. e curriculum is not now conceived in terms of owledge to be transmitted through instruction or training through the inculcation of habits, traits l ideals. It is coming to be interpreted in terms getting out into the open the actual experiences which people and groups live, of finding out at these experiences mean, of getting hold of them that we can introduce into them control on the t of the learner, so that he can develop through own guided experience a spiritual and a Christian l an effective personality. The whole concept of riculum has undergone great enlargement and nge in recent years, and the result is that when think about practically any aspect of our work, are in the presence of a curriculum problem, ether we are thinking about aims, about techniques source materials for the use of teachers, about grams, or about various types of activities—all these now are being brought together into a uni-l process under the broad term of curriculum, in ich we increasingly think of the experience of rsons and groups as that experience undergoes re-nstruction and control in terms of Christian ideals l purposes."

Dr. Bower suggested a number of ways of coopera-e action such as: (1) Control through the sharing purposes rather than through formal action; (2) preciation of contributions that can be made by various organizations and interests represented; Emphasis upon mutual discovery rather than the intaining of positions; (4) The attitude of welcom-differences of opinion as points of departure for l thinking; (5) The adoption of an experimental itude toward the whole process in a spirit of joyous venturing; (6) The cultivation of the larger loyalty inging up around a common task enriching and nsfiguring the more restricted loyalties brought to enterprise.

f in addition to the use of these techniques the nmittees can insure that the process will be one t arises immediately out of the contacts made with local groups, with a keen realization of the spiritual needs of these groups, and, if the process feeds up from these concrete, human situations, finding form through this integrating committee, the desired fruition will be programs, curricula and processes that will develop Christian character, and hasten the coming of the Kingdom and of world brotherhood.

The end is not even in sight, but the members of the Curriculum Committee call on all who catch the tremendous significance of the events so wonderfully brought about to rejoice with them that the beginning is made—together.

Notes On the Social Conflict

INTO the hands of the Board of Temperance and Social Welfare was committed the task of securing representation for the Disciples of Christ at the second study conference of the National Committee on the Church and World Peace, held at Columbus, Ohio, March 6, 7 and 8. Among the Disciple representatives were Mrs. W. S. Lockhart of Indianapolis, Henry Pearce Atkins of Cincinnati, Gilbert S. Counts of Chagrin Falls, Ohio, H. C. Armstrong, of Indianapolis, James A. Crain and Alva W. Taylor. Miss Mary Campbell, of the home missions department of the U. C. M. S. was in attendance as one of the vice-presidents of the Home Missions Council.

The mid-winter "Get-Together" of the Illinois Older Young People's Conference was held at Third Church, Danville, March 1, 2 and 3, under the leadership of O. T. Mattox, state director of religious education. The conference themes were Prohibition, World Peace and Christian Unity. James A. Crain, secretary of the Board of Temperance and Social Welfare, H. C. Armstrong, secretary of the Association for the Promotion of Christian Unity, and Maurice W. Fogle, pastor of the Centennial Church, Bloomington, served as advisors.

There is no greater encouragement to optimism for the future than to be associated with the young people who today are making up the student-body of our conferences. Some may be jazz mad, but a group of young people who can think through our modern problems and record their convictions as lucidly as the Illinois group have done can be trusted with the management of affairs of their own generation.

The Board of Temperance and Social Welfare has recently cooperated with the College Department of the Indiana State Y. M. C. A. in holding a series of conferences in various schools in Indiana. Secretary Crain spoke at Ball Teachers' College, Muncie, on February 6, occupying the convocation hour and meeting several classes throughout the day, discussing with them the problems of Prohibition, Industry, War and Race. On February 12, he was convocation speaker at Indiana Central University, following which he conducted a seminar class on the relations of the Monroe Doctrine to world peace. On February 13 and 14, he delivered two addresses each day at Butler College, Indianapolis, giving the backgrounds of social thinking.

On February 15, H. C. Armstrong of the Association for the Promotion of Christian Unity and James A. Crain, secretary of the Board of Temperance and Social Welfare, Pat Malen, secretary to Sherwood Eddy, and Jack Evans, British labor student, conducted a three-day conference at Purdue University. The conference was conducted under the direction of the religious foundations of the University, through the College Department of the State Y. M. C. A.

Joint conferences on Christian Unity and Social Welfare have been held recently at Bloomington, Ill., Danville, Ill., and South Bend, Ind.

One Increasing Purpose

By RUTH DAY STUART

Mrs. Stuart is the daughter of E. L. Day, who has been identified with our Board of Education and is now pastor f the Tabernacle church, Lincoln, Nebraska, and the wife of James A. Stuart, managing editor of the "Indianapolis Star." She is president of the Young Matrons' Missionary Society of Northwood Church, Indianapolis, and speaks also as a member of the Executive Committee of the United Christian Missionary Society. Yet she insists her real distinction is as the mother of "Larry."

PREPARATION, Purpose, Power!

These three dynamic words, the key words denoting our three-year missionary program leading to the great Pentecostal anniversary, spell inevitable success if we live up to the full significance of their meaning.

We have had a year of Preparation, a thorough survey of the present day battle fields of Christianity. Now for a year of determined, consecrated, increasing Purpose.

As I write these lines, I look from my window upon the marvelous miracle of Nature's regeneration, a glorious springtime of rebirth and re-creation. God's sunshine floods the earth and brings forth green grass and beautiful flowers and the birds sing joyously as if heralding his presence. Through the long winter months Nature made preparation and now her purpose is fulfilled, the creation of new life, new beauty, new joy for this world of man. Thus Nature eloquently speaks of his purpose and thrills our souls with a sense of God's presence and his Power.

I like to think that Nature sets this beautiful example for us each year so that we shall know it is a plan to be followed in the building of God's kingdom in the hearts of mankind. For wherever we carry the story of Jesus and his love, among all the peoples in all lands, it is as the springtime, awakening sleeping souls to new life, new beauty and happiness. The one increasing purpose in Nature's ceaseless task is the same that bids us never rest until the uttermost parts of the earth are won to Christ, the glorification of our Heavenly Father until his power is supreme.

The comprehensive and thorough study of the *Survey of Service* made during the year by all our women's missionary societies has opened many eyes to a new world vision and has deepened and vitalized interest in missions throughout all our churches. We have a new conception of the stupendous tasks and problems of our missionaries in all lands. We are realizing also the needs of the homeland and of the united effort which must follow because of the Survey.

OUR women are now acquainted with the mission stations and have come to understand the varied types of work necessary in the different fields. Often we have found women who have said "Foreign missions are far away, we will give our attention to the home fields." That plea no longer holds, because modern modes of travel and communication have eliminated long distances. We were amazed recently to learn that air-mail service brought a letter from Bolenge, Africa, mailed on January 24, to United Christian Missionary headquarters on February 28. Air-mail service has been inaugurated between Latin America and the United States and it will be possible for mail to be delivered in comparatively a few hours. This advance will be of great assistance to our workers in these countries and will establish closer contact with the people at home. As the world

ows smaller the mission problem comes nearer home each of us.

All will agree that the year's study has not only en of decided educational value, but has given a sting inspiration to those who have followed the urse. The result of this study must challenge every ristian to a consecration of self and to an individ- l responsibility to the local church.

Daniel Webster was once asked what he considered e question of greatest value that had engaged his terest. He replied, "The most important thought at ever occupied my mind was that of my individual sponsibility to God." Margaret Slattery in her tle book, *He Took It Upon Himself*, arouses within a desire for unselfish service by telling us of some ho "saw the need" and took it upon themselves. r. Barnado founded homes for the newsboys who d not have homes. Jane Addams saw Chicago's eat need in Halstead Street, and she brought neigh- rliness and love to many thousands who came to ull House. Frances Willard, in the face of great fficulties, blazed the trail for prohibition. There is more notable example of consecrated purpose than at to be found in the noble life of our own Dr. helton. With a zeal to take Christ to Tibet he went to territory which was almost impassible, over cks and through treacherous passes, suffering many rdships, and touched countless lives with healing nds and the story of the Savior.

Our tasks today are not unlike the tasks of these eat men and women. Every day we are challenged ith a new problem, in our homes, in our work at the fice, or in some organization of the church.

The Master called Mary to a consecration of her fe, a challenge to a life purpose. As Jesus called e woman of Judea, he calls the women of today. esus called his first Disciples with the simple but mpelling request, "Come, follow me, and I will ake you fishers of men." We know they made no xcuses but left their work and followed Jesus.

The Master did not require his followers to do any ork which was not important, but he did expect em to serve when they were called. Many have eeded that call today and are devotedly serving herever they are needed. Many are still waiting or something to do, and it is the business of those xperienced in the work to provide them with a task. t becomes a real joy to help some other person to erve in advancing the program of Christ.

THE program of our missionary societies last year has been a preparation for a larger work to be ccomplished next year. It will be a year of Purpose, consecration of ideals and talents.

The future of the mission fields depends upon the ocal church. The interest of the great number of eople who know nothing of missions must be enlisted, and the well-informed missionary women must make that approach. It will probably be the woman who has the most to do, yet she will be the most interested in the cause of the kingdom. It is to this woman, well informed upon the work of the United Christian Missionary Society and other boards, and already burdened with many tasks in the church, that the appeal comes today to reach out in her community and inspire those about her with her zeal until the needed help is enlisted.

The program of the local church must be prayerfully and zealously upheld, lest there be dragging of spirit. Development of capable leadership means the constant enlistment and training of new recruits. Oftentimes persons must be challenged in new and unusual ways before they see the opportunity to use their talents. Any task in the local church, no matter how small, is worth while and demands the best that someone can give it. That church in which willing and unselfish service is the dominant spirit will render effective service both at home and abroad, and the results of its contagious spirit in its own community are beyond calculation.

IT IS a reflection upon us that it should be necessary to set aside a Self-Denial Week. Every week of our lives should be a week of self-denial in the cause of Christ's kingdom on earth. But because we are selfish and put other things first it is necessary to designate a week when we shall make a determined effort to check that selfishness and give first place to things of the spirit. Surely that week, April 28-May 5, should be a time when each of us will diligently search his own heart. Then we must face and answer the question, Have I given in personal service and of my material resources in the spirit and in the amount that I know Christ would have me to give? Happy is the man or woman who will find Self-Denial Week a time of joy.

As we begin this year, whose one increasing purpose is so clearly set before us, and seek to enlist all who will come into the service of conquering the world for Christ, let us first rededicate ourselves and our own homes to him. When we really feel that WE cannot live without Christ, then we shall know how urgent a matter it is to give Christ to OTHERS who know him not. If every woman in the church is inspired and devoted to her task, that means the missionary society will be filled with such a spirit and will be eager to undertake every task set before it. When we "steadfastly and with one accord" work together with Christ in our hearts, great achievements in kingdom building on our far-flung mission fields as well as in our home communities will be joyfully and easily accomplished. And when we have thus by our deeds magnified him, his service, his brethren and his church, we know the reward will be, "Ye shall receive Power and be my witnesses."

57 Varieties of Tomorrow's Strength

The Conference Movement Takes Another Leap Forward

By VIRGIL SLY

Acting Young People's Superintendent United Christian Missionary Society

THE summer sun peeps over the hill and is greeted by the stirring strains of reveille. There is a stir in camp, sleepy voices are heard—a snatch of song—a bustle of activity. A conference day has begun. Another call from the bugle and activity ceases. Youth is seen quietly seeking some secluded spot. There is a holy sacredness about the camp. Youth is at prayer.

A short blast of a whistle and youth is atune spiritually and physically, preparing for the day's activity by body-stirring exercises. Another sound from the whistle and hungry youth is soon seated at a bountiful breakfast.

Thus, a conference day begins. Next come the classes and chapel where serious youth study to be of service to their God and their church. The noon hour comes much too soon and a meal is dispatched with lively singing and banter between rival table groups. After lunch the camp grows quiet as the students rest for the activity of the afternoon.

Youth standing with reluctant feet, where the brook and river meet, or—equally poetic and more in keeping with the photography—like stars in a dark world they shine!

Another blast of the whistle. With a shout the camp comes to life—free period. Strolling couples wander about the grounds or gather in small groups for rich fellowship. The air rings with laughter, and joy is everywhere. About three o'clock the straying parties converge into large quest groups to plan their activities for the remainder of the afternoon and the evening. Four o'clock! The games are on—group games, baseball, volley ball, tennis, swimming. "Play the game" and "true sportsmanship" are the slogans of the conference player. Five-thirty finds youth returning from the games with flushed cheeks, bodies tingling from healthful exercise, preparing for dinner. Dinner—when beautiful ballads are sung about the table.

Sunset! The group gathers on a hilltop watching the sunset close the day with flaming banners. Youth sings to its God and later listens to some man of God tell again the story of Jesus. The story closes with,

> Into my heart, into my heart,
> Come into my heart, Lord Jesus,
> Come in today, come in to stay,
> Come into my heart, Lord Jesus.

There follows the evening social hour when they enter into the program of the evening with the same reverent attitude that characterizes their religious activities, because they have learned that religion is a part of all activity. An hour of joy—last of all gathering together for a goodnight sing.

Off to prayers. The day's activities are evaluated and committed to the Father who understands. Ten o'clock. The tender strains of "Taps" steal out into the night air. The day is over. The camp is quiet. Youth on a quest for the "Jesus way" is at rest.

We have described briefly a day of conference; such a day as will be spent in any one of the fifty-seven Young People's Conferences that are to be held in the United States and Canada this coming summer. What an experience in the lives of the young people of the church to have participated in the experience of conference! The church that is crying for trained leaders recognizes the great value of the conference movement in preparing leaders of purpose and of consecration. The conference movement has grown not only in numbers but in new purposes, new ideals, and new curriculum. This year the conference experience is going to be enriched and developed by a new curriculum that hopes to be educationally sound and psychologically graded. This curriculum has grown out of the demands of the field, among the first of which the very growth of conference is predominant. The leaders and young people have insisted upon standard leadership training credit for their work. The growth of the conference movement into the definite age level groups has demanded two types of curricula for the

t kind of educational work. This summer the ference will be divided into these two definite age el groups.

Preparatory Conference

The Preparatory Conference has as its purpose: entation, personal enrichment, self-discovery, and covery of leadership. This will appeal especially the high school student who has finished the ninth de or who is fifteen, or not over seventeen years of and is eager to become acquainted with the great therhood of which he is a part, and its youth vement. In addition to the age requirements, the dent must be recommended by his home pastor or day school superintendent and must, of course, be good character.

The curriculum of the Preparatory Conference will presented in two types of conferences—straight paratory and the mixed preparatory and older ng people's conferences. Upon completing two rs' work, the student will be issued a certificate of ittance to the Older Young People's Conference.

Older Young People's Conference

The Older Young People's Conference has as its purpose to motivate, guide, and make more effective the service of the young people in the local church. It admits young people who are at least eighteen years of age when a Preparatory Conference is available and at least sixteen years of age if a Preparatory Conference is not available, and does not permit anyone to enter who is over twenty-three. A good character and a recommendation from the pastor or Sunday school superintendent are required as well.

The curriculum of the Older Young People's Conference will be presented in three types of conferences: the seven-day mixed preparatory and older young people's conference, the seven-day older young people's conference, and the twelve-day older young people's conference.

Combined Conference

The combined Preparatory and Older Young People's Conference will be, as its name implies, a com-

1929 Schedule Young People's Conferences

DATE	CONFERENCE	PLACE	DIRECTOR	ADDRESS
27-June 2	Magnolia (Negro)	Edwards, Miss.	Prof. John Long	Edwards, Miss.
e 3-9	Southwest (Negro)	Hawkins, Tex.	Prof. H. Ward	Hawkins, Tex.
	Sunflower H. S.	Emporia, Kan.	Mrs. Mary E. Furbish	324 New England Bldg., Topeka, Kan.
	North Carolina	New Bern, N. C.	E. B. Quick	1419 Belmont, Ave., S. W., Atlanta, Ga.
e 10-16	Sunflower Y. P.	McPherson, Kan.	Mrs. Mary E. Furbish	324 New England Bldg., Topeka, Kan.
	Arizona	(Undecided)	Wayne A. Neal	302 Trinity Bldg., Los Angeles, Calif.
	Panhandle	Hooker, Okla.	Miss Adeline Goddard	University Sta., Enid, Okla.
	Northwest Missouri	Bean Lake, Mo.	T. T. Swearingen	Lathrop, Mo.
e 17-23	Florida	Daytona Beach, Fla.	E. B. Quick	1419 Belmont, Ave., S. W., Atlanta, Ga.
	Cotner	Lincoln, Neb.	Glenn McRae	6942 Francis St., Lincoln, Neb.
	Alabama	Elmore, Ala.	Miss Mary A. White	Box 310, Jackson, Miss.
	Hiram Y. P.	Hiram, Ohio	Gaines M. Cook	987 The Arcade, Cleveland, Ohio.
	Northwestern	Spokane, Wash.	W. G. Moseley	710 Realty Bldg., Spokane, Wash.
	T. C. U.	Fort Worth, Tex.	Charles M. Ross	Box 29, T. C. U., Fort Worth, Tex.
	Mid-West (Negro)	Kansas City, Kan.	Vance G. Smith	222 E. 6th St., Fulton, Mo.
	Central Western	Columbia, Mo.	Jack Burkhardt	5707 McPherson, St. Louis, Mo.
	West Kentucky	(Undecided)	Claude E Cummins	908 Fayette Nat'l Bk. Bldg., Lexington, Ky.
e 24-30	Chesapeake Area	Lynchburg, Va.	Percy Thomas	509 Atlantic Life Bldg., Richmond, Va.
	Indiana H. S.	Bethany Park, Ind.	Miss Genefredc Harris	821 Occidental Bldg., Indianapolis, Ind.
	Tennessee	Ovoca, Tenn.	Mrs. Walter M. White	1776 Carr Ave., Memphis, Tenn.
	Tipi-Wakan	Spring Park, Minn.	La Verne Morris	5038 N. Kokomo St., Minneapolis, Minn.
	Bethany Y. P.	Bethany, W. Va.	Miss Dee Yoho	1154 Madison Ave., Huntington, W. Va.
	Hiram H. S.	Hiram, Ohio	Gaines M. Cook	987 The Arcade, Cleveland, Ohio.
	Mississippi	Jackson, Miss.	Miss Mary A. White	Box 310, Jackson, Miss.
e 23-July 4	Eureka Y. P.	Eureka, Ill.	O. T. Mattox	504 People's Bank Bldg. ,Bloomington, Ill.
y 1-7	California South	Idyllwild Pines, Calif.	Wayne A. Neal	302 Trinity Bldg., Los Angeles, Calif.
	Arkansas	Petit Jean, Ark.	Charles M. Ross	Box 29, T. C. U., Fort Worth, Tex.
	Bethany H. S.	Bethany, W. Va.	Miss Dee Yoho	1154 Madison Ave., Huntington, W. Va.
y 8-14	Lakeside	Lakeside, Ohio	Gaines M. Cook	987 The Arcade, Cleveland, Ohio.
	Eureka H. S.	Eureka, Ill.	O. T. Mattox	504 People's Bank Bldg. ,Bloomington, Ill.
	Center Point	Center Point, Tex.	Charles M. Ross	Box 29, T. C. U., Fort Worth, Tex.
	Georgia	Toccoa Falls, Ga.	E. B. Quick	1419 Belmont, Ave., S. W., Atlanta, Ga.
y 8-15	Kentucky Y. P.	Crestwood, Ky.	Claude E. Cummins	908 Fayette Nat'l Bk. Bldg., Lexington, Ky.
y 1-12	Indiana Older Y. P.	Brooklyn, Ind.	Miss Genefrede Harris	821 Occidental Bldg., Indianapolis, Ind.
y 15-21	Iowa	Des Moines, Iowa	Miss Eva Callarman	527 Insurance Exch. Bldg., Des Moines, Ia.
	New England	Lake Winnipesaukee, N. H.	Miss Mary O. Sheldrake	Room 1029, 156 Fifth Ave., New York City.
y 15-22	Kentucky H. S.	Crestwood, Ky.	Claude E. Cummins	908 Fayette Nat'l Bk. Bldg., Lexington, Ky.
y 22-28	Ozark	Hollister, Mo.	J. H. Jones	927 S. Jefferson, Springfield, Mo.
	Oklahoma H. S.	Enid, Okla.	Miss Adeline Goddard	University Sta., Enid, Okla.
	Crystal Beach H. S.	Frankfort, Mich.	Miss Genefrede Harris	821 Occidental Bldg., Indianapolis, Ind.
y 29-Aug. 4	Crystal Beach Y. P.	Frankfort, Mich.	Miss Genefrede Harris	821 Occidental Bldg., Indianapolis, Ind.
	Sunflower Southwestern	Camp Carlile, Kan.	Mrs. Mary E. Furbish	324 New England Bldg., Topeka, Kan.
	Rocky Mountain	Loveland, Colo.	Virgil A. Sly	Missions Bldg., Indianapolis, Ind.
	California North	Lake Sequoia, Calif.	Wayne A. Neal	302 Trinity Bldg., Los Angeles, Calif.
y 29-Aug. 9	Oklahoma Y. P.	Enid, Okla.	Miss Adeline Goddard	University Sta., Enid, Okla.
t. 5-11	Eastern	Keuka Park, N. Y.	Miss Mary O. Sheldrake	Room 1029, 156 Fifth Ave., New York City.
t. 12-18	Culver-Stockton	Canton, Mo.	Byron Ingold	Canton, Mo.
	Second Oklahoma H. S.	Enid, Okla.	Miss Adeline Goddard	University Station, Enid, Okla.
t. 19-25	Indiana H. S.	Brooklyn, Ind.	Miss Genefrede Harris	821 Occidental Bldg., Indianapolis, Ind.
t. 26-Sept. 1	Wilmington	Wilmington, Ohio	Gaines M. Cook	987 The Arcade, Cleveland, Ohio.

Canadian Conferences

DATES INDEFINITE	CONFERENCE	PLACE
	Alberta	Buffalo Lake, Alberta
	Saskatchewan	Yellow Grass, Sask.
	Manitoba	Lean's Lodge, Macdonald P. O. Manitoba
	Ontario	Normandale, Ont.
	New Brunswick	Belle Isle, New Brunswick
	Nova Scotia	West Gore, Nova Scotia
	Prince Edward Island	Canoe Cove, P. E. I.

Miss Marion V. Royce—Rooms 16-17, 269 College St. Toronto 2, Ontario

bination of the two. It is proposed that a combined conference will be held in which the Preparatory Curriculum will be offered as a survey course preliminary to the Older Conference Curriculum. It is hoped that in the future we may have more of the Preparatory Conferences distinct from the Older Young People's Conferences but it is felt that in cases where this is impossible at the present time, a combination is much better than either one or the other alone. The entrance requirements for the mixed Preparatory and Older Young People's Conference are the same as for the other two, the only difference being that the age limit is set from 16 to 23 instead of the age level for the separate conferences, since the curriculum is merely a combination of the two general types of curricula.

The conference student will vitalize the life of the church. He will bring back into it a new vision of the program of Christianity. He will come back with a desire to serve. There will be over 4,500 young people in conference this summer. Will one of these conferences become a training agency for your church?

War is a Crime; Crime is a Sin; Therefore—

The Churches Study the Peace Problem

By MARY CAMPBELL

THE proposal of M. Briand that France and the United States should definitely renounce war as an instrument of national policy opened a new chapter in the world's history. The far-reaching significance of such a proposal has just begun to challenge our imagination. There followed the Pact of Paris, renouncing war, declaring war to be a crime! The whole world has been watching the acceptance of this pact by the nations with varied emotions, expectations and doubts. Its language is simple and straightforward. It speaks so easily of doing away with war that it seems a fanciful dream of some idealists. The natural thing is to question whether such a pact can be effective in a war-minded world.

With renunciation of war by the state the question immediately arose in the church. In view of the position taken by the state, what attitude should the church now assume toward war? It was to find a reply to this question that the Second National Study Conference on the Churches and World Peace was called at Columbus, Ohio, March 6-8, composed of 123 delegates of 35 communions. This group proceeded to answer this question of the church's attitude in no uncertain terms. The state had placed war in the legal code of crime. The church should not hesitate to put it in the category of sin. After study of the question in group discussions the following affirmation was made in plenary session to be submitted to the various communions for their study and action: "*That the churches should condemn resort to the war system as sin, and should henceforth refuse, as institutions, to sanction it or to be used as agencies in its support.*" In the further indictment of war they said, "We hold that the churches of Jesus Christ should be a mighty dynamic in abolishing war. War denies the fatherhood of God, scorns the brotherhood of man, mocks the sacredness of human life, is merciless to helpless women and children, uses falsehood, ignores justice, releases the passions, and cultivates hate. War means everything that Jesus did not mean and means nothing that he did mean."

In their repudiation of the war system, and in affirming that the churches, as institutions, should not be used as agencies in the support of war, the delegates made it clear that such a position could not be construed as hostility to the state; rather, the churches would be teaching patriotic support of the state in the latter's efforts to rid the world of war. In their group sessions they not only answered the question of the church's attitude, but they also discussed practical ways and means of educating church groups to assume a constructive policy for producing public opinion, and to foster international concord. Practical plans for such educational processes were worked out for primary, adolescent and adult groups and these will be passed over to the educational leaders in participating communions.

Through the centuries there have been certain branches of the church which have maintained consistently that war was contrary to the spirit of the teachings of Christ. Now that the state has said war is a criminal offense, the success of the movement to actually abolish war depends largely on the understanding and support of the people. It rests with the people to abolish war. The church must aid in clarifying their understanding of the Paris Pact and in giving earnestness to their acceptance of it.

Lovest Thou Me? Feed My Lambs!

The Disciples of Christ Remember the Injunction as Thousands Are Brought Into the Fold on Easter

SAMPLE TELEGRAMS FROM CHURCHES

Seattle, Washington: Seven Seattle churches report greatest ter day. Churches packed. Pre-Easter reports 164 baptisms, letters, $1,000 for ministerial relief. Kleihauer, Sansbury, vies, Reagor, McCallum and Brown all join in urging Dis-es of Christ everywhere to come to Seattle for International vention August 8 to 14.

COUNCIL OF CHRISTIAN CHURCHES.

Des Moines, Iowa: A stormy day but faithful hearts climbed r all difficulties. Excellent attendance at morning prayer vice and breakfast and Sunday school, but all affected by . Morning audience 2,500; 66 additions on Palm Sunday, during week, 81 today. 201 since January 1. 53 baptisms ay.

MEDBURY AND WICKIZER.

Wichita Falls, Texas: 76 added in regular services in pre-ter period, 35 baptisms and 41 letters. 18 added on Easter, confessions, one volunteer for mission field. 709 in Bible ool, $234 offering, between six and seven hundred in beau-l sunrise service witnessing resurrection pageant. Patrick nry gave Easter address.

FLOYD C. BASH.

Los Angeles, California: Report for First Church, Los geles, 37 additions on Decision Day last Sunday, 12 more on ter, 92 added since first of January. 419 in Bible school over 700 in morning service on Easter Sunday.

WARREN GRAFTON.

Buffalo, New York: 31 additions at University Church to-, largest audience in history of church. $107 for missions the Sunday school.

JOHN C. SALA.

Memphis, Tennessee: Linden Avenue greatest Easter, 654 in le school, $205 for ministerial relief, 29 additions, 15 by fession.

WALTER M. WHITE.

St. Louis, Missouri: Splendid crowd at Union Avenue today, in church school, offering $2,300 which will be more. Fine rise prayer service for young people, church filled for morn-service. 91 additions in pre-Easter time.

GEORGE A. CAMPBELL.

Norfolk, Virginia: 18 additions during pre-Easter period, 18 ay, total 36. Hopeful for many more by Pentecost.

C. M. GORDON.

Canton, Pennsylvania: 127 at sunrise prayer service, great le school and morning church service, crowded building more utiful still with massed memorial lilies. 12 confessions, tismal service tonight; offering for morning, $60.

EDWIN WYLE.

Kinston, North Carolina: 90 added since last report, best wds and interest we have ever had; meeting held with home es.

A. E. CORY.

Tulsa, Oklahoma: Bible school attendance today 4,044, offering $1,925. Additions today 115; total additions in two weeks pre-Easter campaign by home forces, 183. Largest audiences in history, many turned away; simultaneous preaching service in auditorium and tabernacle; my brother, C. C. Hill of Roswell assisting me.

CLAUDE HILL.

Cleveland, Ohio: Cedar Avenue Church closed pre-Easter revival tonight; 49 additions, 112 in Bible school; year ago 30; evangelist closing message best yet, on Heaven; church in new home three months today.

WESLEY WATSON.

Indianapolis, Indiana: Third Church's greatest Easter; 4,495 in Bible school; 1,838 at communion service; 29 additions, making 106 since January 1; two baptismal services held Easter; thirty at sunrise service.

W. F. ROTHENBURGER.

Downey Avenue had 624 in Sunday school, $349 for ministerial relief; 18 additions, making 54 added during two weeks' pre-Easter meeting.

B. R. JOHNSON.

Central Church had crowded house for all services; 2,308 at Sunday school, $900 offering for ministerial relief; 32 additions during the day, making 76 added since January 1.

W. A. SHULLENBERGER.

Houston, Texas: Great day with fifty additions at regular services. 125 since January 1, 50 baptisms. Hundreds of people turned away from church in seven of the last twelve services. Interest high; Bible school offering, $425.

HARRY G. KNOWLES.

Atlanta, Georgia: First Church had 56 added pre-Easter campaign; 708 in Bible school Easter; offering $308.

C. R. STAUFFER.

Alliance, Ohio: First Church had 1,013 in Bible school; added 25 on Easter Sunday, 76 during pre-Easter season.

W. C. MCCALLUM.

Washington, Pennsylvania: One of greatest Easters in history; on to Pentecost with teaching program; 598 in Bible school, $433 for ministerial relief; 12 additions.

JOHN W. LOVE.

Akron, Ohio: High Street church had 1,689 in Bible school, $1,449 for ministerial relief; 98 additions pre-Easter and 75 on Easter.

GEORGE W. KNEPPER.

South Bend, Indiana: Twenty added on Easter, 35 during pre-Easter season; 708; 708 in Bible school and $459 for ministerial relief.

ELMER WARD COLE.

Toledo, Ohio: Norwood Avenue Church had 45 additions during pre-Easter time and 13 Easter Sunday; 395 in Bible school and $530 for ministerial relief.

B. F. HAGELBARGER.

The Ministers of Seattle Invite You!

By JOSEPHINE JACOBS

Educational Director, University Christian Church

THERE'S much enthusiasm among the Christian Church people of Seattle these days. There's a feeling of tense excitement, intense interest, and keen expectancy. The feeling is not unlike the happy anticipation a family of children experience on the night before Christmas! Or perhaps it's more like the time when every last "young 'un" is helping to put everything in readiness for the summer visit of favorite relatives!

However you would describe it, the folks in Seattle are hard at work and are endeavoring to plan every last detail that will insure the welfare, comfort and pleasure of the guests to come to the International Convention of Disciples of Christ, August 8 to 14.

Leaders in the prayers, plans and preparations for the convention are, of course, the ministers. Seattle is fortunate in having as its leaders a group of men with exceptional vision, determination, power, and the ability to work together in this great undertaking of which a large portion of responsibility is theirs.

Dr. Marvin O. Sansbury is pastor of the First Christian Church, Seattle. His college work was taken at Drake University, with graduate study at Columbia University and Union Theological Seminary.

In 1927, Dr. Sansbury came to Seattle and during the eighteen months of his ministry the First Church has had 225 additions. The church now has a total membership of more than 700. First Church effectively serves the downtown area of Seattle, having a fine church building which represents an investment of $200,000 and a church school having an enrollment of 450.

In the comparatively brief time Dr. Sansbury has been in Seattle, he has earned a place of outstanding leadership, now being the president of three organizations, the Clerics' Outlook Club, the Puget Sound Lectureship, and the Christian Ministers' Association of Seattle.

The general chairman of the Seattle committee on arrangements for the convention is Dr. Cleveland Kleihauer, pastor of the University Church. Dr. Kleihauer graduated from Cotner College and secured his M.A. degree from the University of Nebraska. Not many years thereafter he came to the University Church, Seattle, which then had 100 members and a church school of about the same size. In the sixteen years of Dr. Kleihauer's ministry the membership of this church has grown from 100 to 1,500 and the church school attendance from 100 to 1,000. He has led the University Church in the building of one of the finest plants to be found among our people. The property is valued at $455,000 and besides having a magnificent auditorium with a seating capacity of 1,500, has also a church school unit of 70 rooms.

Dr. Kleihauer first came into national prominence in our brotherhood when three years ago he was appointed on the Commission to the Orient, sent by the United Christian Missionary Society to make a survey of our missionary work in the Philippines, China and Japan. He occupies also an outstanding position in the civic and social welfare interests of Seattle. For five years he has been president of the Seattle Good Will Industries, being now a member of the Board of Trustees for the Community Fund, a member of the Board of Directors of the Volunteers of America and last year the president of the University Kiwanis Club.

CAROL M. RIDENOUR is well known to our brotherhood through his work in helping to organize churches in pioneer fields of Montana. He has held 65 evangelistic meetings within that state and served as president of the state board for several years. In 1924, Mr. Ridenour was made Diamond Jubilee Evangelist for the northwest, working under the United Society for four years. January 1, 1928, he accepted the call of the Christian churches of Seattle to be city evangelist and since that time has been serving also as pastor of the Ballard Church. Under his leadership this church has had 125 additions in 14 months. Plans for a beautiful new structure are now under way. Mr. Ridenour is serving as vice-chairman of the local executive committee for the convention and also as chairman of the publicity committee.

After graduation from Cotner College, Burton Davies, now pastor of the West Seattle Church, began his ministry at Calgary, Alberta, Canada, in a mission church. He helped this church enlarge its membership and build a new home. Later he came to Bremerton, Washington, where the church membership was tripled and the building capacity doubled. Mr. Davies has been in West Seattle for two years, during which time 275 have come into membership with the church, three new Christian Endeavor societies have been organized, a men's class organized with an attendance of 75. The church school has grown from 50 to 300, the old building has been more than doubled and completely rebuilt for temporary quarters and plans accepted and money pledged toward the erection of a $35,000 building in the near future.

W. F. Reagor is in his fifth year as minister of the Queen Anne Hill Church and in the thirty-second year as one of our Pacific Coast preachers. This will be the third International Convention of the Disciples of Christ which he has assisted in entertaining, having

Left to right, top row: Carol M. Ridenour, city evangelist and minister of the Ballard Church. Cleveland Kleihauer, general chairman of the local committee on arrangements for the International Convention, minister of the University Church. Marvin O. Sansbury, minister of First Church and secretary of the local convention committee. Lower row: Burton Davies, minister of the West Seattle Church. W. F. Reagor, minister of the Queen Anne Hill Church. J. S. McCallum, minister of the Findlay Street Church. Lew Brown, minister of the Greenwood Church.

n in San Francisco in 1905 and in Portland, Ore-, in 1911. After nearly nine years with our Bell-ham, Washington, church, during which time Mr. gor led in the construction of one of the most beau-l buildings in the Pacific Northwest, he came to een Anne and has been successful in leading this rch to freedom from a long outstanding debt as l as in the making of improvements on the present lding. This church now is dreaming of the com-ted building that will be commensurate with the ndid residential district in which it is located. Mr. gor is of southern origin, born in Tennessee, and raduate of Transylvania.

. S. McCallum came to Seattle in 1889 and was for years pastor of the First Christian Church. He n went to Olympia, Washington, to establish a ristian church and remained with that church 11 rs, going to Eugene, Oregon, in 1902, to serve the st Church. During the twelve and a half years his ministry at Eugene, 2,200 members were added the church and a new building was erected. In 2, Mr. McCallum came to Seattle to have charge the Eugene Bible University extension work, but ays having been active as a minister he couldn't be satisfied without a pastorate and accepted the call of the Findlay Street Church, a mission church which has grown under his pastorate from 19 to 100 members and now has a most promising future.

Lew Brown, pastor of the Greenwood Church, began supplying the pulpit in October, 1928, and was definitely called to the work at the beginning of 1929. He came to the Disciples in 1914 from the Salvation Army, having been for some time active in that work. Following several years of study and preaching he was ordained to the ministry in the Christian Church at Raymond, Washington. Since that time he has spent many years ministering to the smaller churches of the Puget Sound country, churches unable to pay a full-time salary. As a side line he serves as a court reporter. Mr. Brown is expecting big things of his present field, as the opportunity is unlimited, the nucleus of workers is ideal for deep spiritual growth, and the small congregation is definitely going forward.

The eighth church in Seattle, Wallingford, was organized about 15 years ago but has been handicapped by more or less transient leadership. The pulpit is now being supplied under the direction of the city evangelist.

The Ford—An Evangelizing Agency

By ANN MULLIN

Ann Mullin—Missionary to India

I AM specializing in village work dur the cool season. Almost every day my Ford takes me, with a Bible woman, a portable phonograph and a large roll of pictures, out to nearby villages. Three days each week we work all day and reach three to five villages. I believe in village work and am trying to enlarge that of the Damoh district in India.

In a village recently we overheard a man tell another villager that we were selling books to make money with which to buy petrol (gas). I have not as yet satisfactorily solved this problem: How many books must I sell at cost (price marked on books) minus postage and packing charges at from one-half a penny to eight cents each, to make enough profit to buy petrol at fifty cents a gallon to take us to villages fifteen or twenty miles away? During January we sold 463 books (Gospels, Christian songs, other religious books, stories, etc.).

You may be interested in knowing how we owners of cars get along without filling stations on every corner and garages for repairs in between. I know of no good repair shop nearer than Jubbulpore, sixty-six miles away. Mr. Livengood is a real mechanic, so he and the driver, Samson, keep our cars in order. Samson, though young, is a good driver and well worth the $6.25 he receives per month. Only two shops here in Damoh sell petrol. The larger of the two is a small, unpretentious shop in the midst of a line of open shops in a cheap building. The owner sits on the floor in the midst of a few wooden money boxes and red-backed account books. In front of the shop is an unpainted pole to which are tacked red and yellow tin signs advertising "Swan Motor Spirits" and Mobiloil. We usually buy three tins (six gallons) at a time. The tins are red and contain "petroleum motor spirits." Each tin costs a dollar. Samson opens the tins at the shop and fills the petrol tank by means of a tin funnel, returning the empty tins. We can get tires and a few Ford parts in Damoh but many things have to be ordered.

On the Damoh-Jubbulpore road the government has some famine camps and is giving work to poor people. We see these signs occasionally,

Caution
Road Divertion

These "road divertions" are quite as rough as American detours.

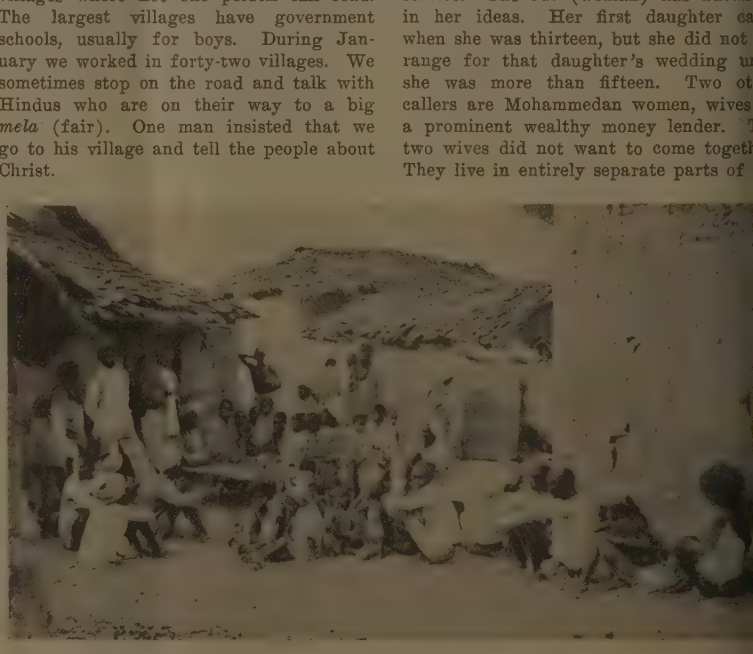
We know a magic word and we use it when we enter villages. We suggest to everyone in sight that they come to hear the *baja*. Baja is a general term for any musical instrument but in this case refers to my phonograph. Very often we meet people who never heard one and they ask many questions, such as, Can the man in the little box laugh? Does he get hungry? Does he eat? I am always tempted to play all my humorous records for such people. As we entered one village we heard a sick man groaning, "I'm dead, I'm dying." He forgot to groan during the program. In another village a man protested when I closed the phonograph. "Play all the records you have. My wife never goes anywhere and never hears anything," he said. That is unfortunately true of a large percentage of India's women. The Bible women emphasize the fact that women may obtain salvation, a surprising fact to many non-Christians. Many of our village audiences are composed of men, women and children. Evidently very few village women observe *purdah* closely. We go to several small villages where not one person can read. The largest villages have government schools, usually for boys. During January we worked in forty-two villages. We sometimes stop on the road and talk with Hindus who are on their way to a big *mela* (fair). One man insisted that we go to his village and tell the people about Christ.

We found one village with many ... serted houses, and were told that the m... keys have driven most of the people aw... Monkeys are thieves and they tear up ... roofs and other things, but the people c... sider them sacred and will not kill th... of course. Sometimes the government ... monkeys caught and deported to ot... places. A railway car of them was ... its way when a kind-hearted Hindu oper... the door at a station not far away ... allowed the monkeys to escape!

We recently had a conference or in... tute for the men and women evangelists ... Damoh and outstations. Mrs. Shah ... Fosterpur, Mr. Hill, Jacob, school mas... of Jhansi, and Mr. Livengood, gave ta... and led conferences daily for three da... One evening all Christians were invited ... a "sing" and bonfire, where new so... were learned and two Indian Christ... musicians played and sang. One inst... ment, the *sitara*, is characteristically ... dian. The other man used drums ... harmonium as accompaniment. The lat... is a sort of portable organ which has ... legs and is pumped by the left hand, wh... the right hand does all the playing. ... other Indian institution, a pair of sm... drums, was played by another man.

As chairman of the woman's meeti... committee I am planning special progra... for each month. Mrs. Rice, Dr. Mil... Mrs. Shah, and Mrs. Livengood will as... in making these programs helpful and ... spirational.

I had some non-Christian callers rece... ly. Among them was the wife, mot... and daughters of a man in governm... service. The *bai* (woman) has advan... in her ideas. Her first daughter ca... when she was thirteen, but she did not ... range for that daughter's wedding u... she was more than fifteen. Two ot... callers are Mohammedan women, wives ... a prominent wealthy money lender. ... two wives did not want to come togeth... They live in entirely separate parts of



Preaching in an Indian village

. I brought them and the daughters
e first wife in my car, so it was neces-
to make it *purdah*. My driver put
e back curtains and a sheet in the
e between the two seats. When get-
into and out of the car the women
boorkas which covered all their cloth-
s well as their faces. I took them to
utiful place five miles away so they
enjoy as much of the scenery along
ay—the forest, low hills, fields of
, and beautiful lake—as they could
ut of the celluloid windows of the
ns. They exclaimed about things
we see so often that they do not
t our attention. After they reached
ungalow the women wanted to see
e rooms and furniture, and I ex-
d the mysteries of an American cook

re has been no time when I was
er in service in India than now. The
makes possible village work and I
glad that I can give full time to
elistic work.

A typical scene along India's highways

A Forward Look

By HUGH J. WILLIAMS

WITH the creation of a commission for the settlement of claims between Paraguay and Bolivia the recent troubles caused by en-ers between opposing groups of sol- in the disputed territory of the , the war clouds of interior South ica are vanishing before the sunlight world consciousness of the need for uous international peace. War ardly occur now. Arrangements are made for the transfer of prisoners, demobilization is taking place, at least raguay. Argentina's friendly offices eing sought by asking that the nearby ntine city of Formosa be used for a al point of exchange of prisoners. guay is to negotiate for such a neu- point of exchange, while Bolivia will e date. Although war is unlikely, , economic and spiritual progress has greatly retarded in both countries. national prejudices have been mag-, and it will take years of conscious , on the part of Christian workers nternationally minded citizens of dif- t countries zealous for world peace ercome the damage done in a few weeks.

e visit of Mr. and Mrs. Hoover to al Latin American cities, with a con- nt focusing of interest on the part nited States citizens upon the twenty olics to the south, is being followed t other events which ought to result greater good will and increasing dlier relations between the United s and her neighbors of Mexico, Cen- America, the Caribbean, and South ica. Argentina has sent a group of rsity professors and public school ers and administrators to the States sit various educational institutions of primary, secondary, university and graduate professional standing, with a view to more thoroughly acquainting themselves with what is being done in such institutions, and also to give United States educators a more intelligent appreciation of Argentina and its cultural institutions. The Argentine visitors are spending some time in New York City, Washington, D. C., Philadelphia, Pittsburgh, Chicago and Boston, and some of their number are giving addresses in Spanish and in English to American audiences.

Two North American air transport companies are carrying out the suggestion of Mr. Hoover for the extension of air lines to South American capitals and will be ready to make bids on the contracts to be offered for the carrying of mail and passengers. Lindbergh is making a preliminary flight to help establish the permanent routes, and the various governments are showing their willingness to cooperate in every way possible.

Young men and women students all over the States will be dreaming of visiting the interesting cities of Latin America as they prepare to participate in the nation-wide oratorical contests which will terminate in the selection of seven regional winners, these fortunate young people to be sent then over practically the same route covered by Mr. and Mrs. Hoover.

Dr. George P. Howard of Buenos Aires, treasurer of the Methodist South America Mission and district superintendent for the Buenos Aires area, has been released from his major responsibilities in the Mission work in order that he may undertake new work suggested by E. Stanley Jones, following Dr. Jones' recent tour of South America. Dr. Jones met with such a hearty response to his evangelistic addresses and interviews with influential men and women of the upper classes, that he suggested that some capable person be definitely assigned to work continuously among this group heretofore barely reached by evangelistic effort. As rapidly as may be possible Dr. Howard will begin work in the more important centers of Uruguay, Argentina, Chile, Bolivia and Peru. Many individuals and cooperating agencies are anxious that this new work shall go forward well. Great results cannot be expected for a long time to come, but capable, continuous effort ought to produce a greater evangelical consciousness among the intelligentsia of these big republics in the southern part of the continent. Argentina, particularly, is growing by leaps and bounds, with a heavy normal increase and great floods of immigrants coming each year from all parts of Europe. If the lives of leaders can be influenced now and strong institutions established and maintained in strategic centers, it will mean much for the future of the kingdom's work in the River Plate and Andean republics.

Encouraging the Women to Read

Special effort has been made this year to encourage the Christian women to do more reading. They have responded well as the record shows. The total number of books read by the women of Mungeli and the out-stations during the past year was 431. Of this number 260 were read by the Bible women and thirty-five were read by non-Christian women in the town.

The Bible women have also put forth a special effort to sell books and tracts, and during the year they sold 320 books. This is the best record they have yet had for it is not easy to sell books to the women in the homes.

JENNIE V. FLEMING.

Mungeli, India.

Baguio Woman's Student Conference

By EDITH M. NOFFSINGER

THE Woman's Student Conference is an annual affair, held in Baguio under the auspices of the missionary and Filipina women of the various missions, churches and the Y. W. C. A. In January or February of each year, the women in Manila meet and elect a chairman and various committees for the next year. So, the plans are set going and girls begin to dream of the possibility of being one of the fortunate ones next year.

That the conference is held in Baguio, our beautiful mountain resort, adds to the lure. In fact, it is not hard to find young people each year who have come for the sake of seeing Baguio and have little concern about the spiritual "mountain-top experience" to which the conference calls them. But, it is safe to say that seldom, if ever, does a girl go down the trail on the sixth day without having caught a vision of the more wonderful things of life.

The time for the conference is regularly December 26 to January 1. Thus the closing joys of Christmas Day merge into the happy preparations for starting to Baguio the next morning. Those who come from various provincial centers make their own travel arrangements under their own leaders, but arrangements for the girls in and around Manila are left to the chairman of the Ways and Means Committee, to whom the girls simply pay their twenty-five pesos and turn over all the worry of the travel, housing and food for the week.

By 7:30 on the morning of December 26, the Manila railroad station was teeming with young life and by 7:45, one could scarcely move about on account of the young people who were packed in there waiting for the gates to open and let them rush to the train for Baguio. The crowd consisted of some sixty or seventy girls, together with about 200 young men who were also Baguio-bound to attend the Y. M. C. A. conference which was being held during the same days as that for the girls. Three special third-class cars had been provided for this group of Christian young people—one for the girls and two for the young men. Shortly after eight, the gates were opened and soon the special cars were overflowing with youth, enthusiasm and baggage. A few moments later, all were waving good-bye to the parents and friends who had escorted them to the station and in nearly three hundred hearts was ringing the glad refrain, "We're on our way to Baguio! Oh, we're on our way to Baguio!"

The day on the train was no different, in essence, from other days spent by groups of young people here and elsewhere throughout the world. At first, there were numbers of small groups of friends. These gradually widened and merged through the hours of chatter, banter, song and eating, until there was only one group at 2:30 when the train reached Damortis, where the auto busses were waiting to take the delegates up the wonderfully beautiful zig-zag mountain trail to the end of the day's pilgrimage—Baguio.

Before supper time, the Manila girls had chosen their beds in the big military dormitory which the United States Army graciously permits the conference to use every year. Other girls had arrived, too, from San Fernando and La Union.

After supper came the first session of the program which the program committee had so carefully and prayerfully planned. There were songs of happiness, songs of worship with a bit of hymnology from Mrs. Higdon to help toward fuller appreciation, announcements for the morrow, distribution of the "Morning Watch" cards and the evening hour was finished. It was a tired, happy hundred girls who crawled into blanketed beds to shiver through their first night in Baguio. Some did not shiver, though—they heeded the instructions of the chairman of the Ways and Means Committee and other leaders who demonstrated how to make up the beds to keep the cold out.

The days that followed were practically alike in routine, but ever new and rich in content. The rising bell rang from the suspended frying pan each morning at six. At 6:45, the girls took their "Morning Watch" cards and Bibles and quietly stole out under the pines into the welcome warmth of the new day's sun, to be alone with God amidst his marvelous handiwork, for the first fifteen minutes of the day. Breakfast was called at seven. Morning devotions together came at 7:45. Bible classes assembled in their chosen spots, in a corner of the assembly room, on the porch, or out under a pine tree on the hillside, at 8:15. At 9:10, the Church History teachers relieved the Bible teachers and classes continued until ten. Then, after a half-hour recess, all gathered in the assembly room for the inspiring morning lecture. From 11:15 to 12 each day was reserved for personal interviews with the leaders or for purchasing some of the helpful literature displayed in the reading room. Dinner was served at 12. From one to 2:30 was Quiet Hour. Then followed recreation time when Miss Marin of the Y. W. C. A. planned and conducted hikes to the various points of interest about Baguio.

DINNER was served at six, and the evening meetings, consisting of a song service and a series of talks on Social Purity, were from 7 till 8. Group prayer meetings, with older students for leaders, closed the day, and "Lights out" sounded at 9.

There were 114 enrolled in this year conference, including six Filipina an twelve American leaders. The Church o Christ and Christian Mission were repr sented by the following leaders: Mi Leocadia Corpus, a prayer group leade Miss Velva Dreese, a Bible class teache Mrs. E. K. Higdon, a member of the pr gram committee and Church History cla teacher, and Miss Edith Noffsinger, chai man of the Ways and Means Committe E. K. Higdon gave the outstanding morn ing address.

ONE point of very vital difference b twpen this and other conferences wa that although the total number of girls wa larger, there were fewer who had not a ready committed themselves to the Chri tian life—only six, in fact Four of thes one from the Mary Chiles Hospital, mad the "Good Confession" in the consecra tion service.

Another interesting fact was that som thirty of the girls testified that they cam from Christian homes, that is, Protestan Christian homes and so had grown up i the church and Sunday school.

These two facts were factors in makin the tone of this conference one of deepe consecration and reconsecration than wa possible in other years when the burde on the hearts of the leaders was to brin a large number of girls to take their per sonal stand for Christ. Probably thi conference will be more far-reaching be cause of this very fact, for it was abl to inspire Christian girls to more sincer devotion to Christ and greater zeal i winning others to him.

The theme, "We would see Jesus," was impressed deeply upon every hear and rose to its climax in the Sunda afternoon vesper service out on the hil side as Mr. Munger of the Baptist Mi sion challenged everyone to give Jesu the preeminent place in her heart and lif

On New Year's Day the conferenc folk went down the mountain trails back to their work and study in the low lands. Many, like Peter of old, woul have liked to dwell on the mountain top where they had seen Jesus transfigure and had been inspired by the beauties o nature about them. But they turned thei faces homeward to the services that wi come their way. They resolved to try t carry the message of the spiritual moun tain top along with their enthusiasm fo the natural grandeur of Baguio, so tha all may see and know that "they hav been with Jesus." Throughout the year young people's societies and studen groups all over the land will echo thei gleanings from the conference, and wh is wise enough or who can see far enoug to tell when or where shall be the end o the good work of the 1928 Woman's stu dent Conference?

Board of Education and Work of Our Colleges

College Men in Cabinet

INE of the ten members of the Hoover cabinet hold college degrees, and one of the ten is a col- resident. Harvard and the Univer- Michigan are each represented by alumni, the University of Pittsburgh, rsity of Minnesota, Coe College, ord University and the University va, by one each.

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hany, West Virginia. The members graduating class have selected Gov- Myers Y. Cooper of Ohio to deliver ommencement address at Bethany e, Tuesday, June 11. Governor r is an active man in the Walnut Christian Church of Cincinnati.

eries of lectures and open forums, ring prominent exponents who are ng on the world's big problems, is conducted by the student board of ns of Bethany College.

hany College may well be proud of usical organization. The college or- a has had an especially fine year. It een giving concerts in towns in the ny district which have been espe- well received. The girls' glee club, Treble Clef, has been showing real At present the glee club is plan- a concert in conjunction with the tra.

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nchburg, Virginia. One of the out- ing events of the present college year the Virginia State Faculty-Student rence on the question of "Religion Colleges," which was held at Lynch- College on March 8, 9 and 10. This rence was held under the auspices of . M. C. A., the State Student Coun- nd the Virginia Clericus. All of the cational and men's colleges and uni- ies of Virginia were represented.

was the general feeling of the dele- that this conference was one of the stimulating and effective which has been held in Virginia.

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am, Ohio. Hiram College entertained one hundred high school students oung people of college age at a three- church school conference April 26- A stimulating program with a num- f outside speakers was presented.

d E. Nessell, registrar at Hiram Col- has resigned his position to become ant registrar at George Washington rsity at Washington, D. C. Mr. Nes- as been registrar at Hiram for nine and has been remarkably successful work. He is president of the Ohio ge Registrars and Entrance Examiner ear, and has also served as secretary ice-president of this same organiza-

musical comedy, "The Royal Vaga- " which was presented by Hiram Col- lege students March 6 and 9, was considered the best piece of work that has been done in this line. Professor Russell Bunn built three sets of scenery for the play, which were comparable to the sets used by many of the leading professional companies.

Fort Worth, Texas. Commencement week at Texas Christian University will begin on June 1 with the class day exercises. The baccalaureate sermon will be delivered on Sunday morning, June 2. A reunion of ex-students will be held on the afternoon of June 3, and commencement exercises will be Monday evening, June 3.

Announcement has been made by Dean Colby D. Hall that beginning with the school year 1929-30, students in Texas Christian University will be required to pass a "Pre-Junior Achievement Test." The chief purpose of the plan is to help in shifting the emphasis from credits to accomplishments.

Enid, Oklahoma. There are 181 students enrolled this session in Phillips Bible College. Of this number forty-three are graduate students. There are a few other undergraduate students preparing for Christian service who are at present enrolled in the College of Arts and Education. Twenty-two of the Bible students are writing theses for the A. M. degree and eight for the B. D. degree.

The work among the churches is prospering. At present eighty-eight are served by the students and professors of Phillips University. The number of additions reported is large.

In an effort to make their work more efficient, seven teachers of the College of the Bible are working for higher degrees.

Sherman, Texas. The following statement was recently issued by the board of trustees of Carr-Burdette College, a junior college for girls:

"On account of inability to secure necessary funds to continue the operation of Carr-Burdette College for the remainder of the year, it has been rendered necessary to suspend the school at the end of the present semester.

"It is with regret that this announcement is made, but circumstances over which the board of directors have no control compel this action to be taken.

"To those who have made contributions to the college in the past, to the loyal faculty and to the patrons, the board desires to express its thanks.

"Just at this time, no definite statement can be made with reference to future operation."

We greatly regret that the trustees found it necessary to take such action, but it is only another illustration of the fact that Disciples of Christ must support their educational institutions with adequate funds if they expect them to live and continue their work.

(*Continued on page 44.*)

Bethany College Band, directed by Dr. B. R. Weimer

Our Birthday Party

By CALLA SCOTT WILLARD

THE adjective "unusual" is a favorite one in California. In a country where the climate, the scenery, the fruits and flowers are so very unusual, we find that people here are continually doing unusual things. Why shouldn't the California Christian Home "guests" be modern and do something unusual occasionally? So, instead of celebrating separately the birthdays of each one of the fifty-four "guests" in our Home, it was thought a happy plan to have *one* grand *un*-usual birthday party to celebrate all the anniversaries at once. Since a large number (eight of them) have birthdays in February, it was planned to hold the celebration Wednesday, February 20, time—2 P.M., in the "Home" chapel. It was not a hilarious affair, but a very happy one, conducted somewhat on the order of school promotion day. First, there are six whose term of mortal existence is coincident with the State of California, six who are proud to be called "49ers," hence are celebrating their 80th anniversary. They feel quite elated over their "promotion," so "rewards of merit" were due them and each one was presented with a pretty red covered copy of John's Gospel and a white satin badge with "'49" embroidered on it. They have formed a "49 club" with Mrs. Eliza Smith as their "Queen." Mrs. Smith, with her husband, was one of the leading workers in First Church, Los Angeles, in its early days. Though crutches have long been a necessity, she is ever bright and cheerful, a real benediction to the Home. Since the honor of being promoted to the "octogenarian" class is a pronounced one, it was felt proper to recognize those who already have belonged in that class in some expression, hence, white satin badges bearing an embroidered "O" in gold silk was pinned over the heart of each one of the *fifteen* others, which, added to the six newly promoted ones, makes 21 "octogenarians." Then there is a still more advanced class of five in the high school, or graduating class (who are in the nineties). We call it the senior class of "nonagenarians." To these were given gold badges, each having embroidered in white the letter "N," standing for 90. Those in the seventies are entirely too young to receive special honors. They must wait until they reach their fourscore.

Prayer and special hymns, familiar to these dear saints, formed part of the program. Miss Nannie Adams, one of the first guests in the Home at Long Beach (age 86), and who has an excellent carrying voice, read "Mother Ross," a chapter from *The Golden Room.*

Mrs. Libbie Donne (80), sang the alto in a duet with Mrs. Ezza Smith (sopr and accompanist), that heart-appeal hymn, "Where Jesus Is, 'Tis Heave It was the grandfather of Mrs. Smit husband who wrote our soul-appeal communion hymn, "'Tis Midnight and Olive's Brow." Mrs. Julian, so v known throughout the state, read a p "Growing Old." Then came the cro ing specialty of our program. It when C. C. Chapman presented to home a much needed addition to otherwise splendid equipment—an "a plifier." Perhaps half of our guests hard of hearing, some very deaf, he they hear but little of the sermons talks and entertainments given for th benefit in the Home. The gift was a m nificent one, viewed from its service va and its money value, and the presence Mr. Chapman and his wife added grea to the enjoyment of the unique birthd party. His personal message was a be diction. We pray he will be spared many years to broadcast his Christian fluence.

At the close of the program one of "49ers," an experienced Bible teach presented the home with an equipm for making more interesting a Bi class, to be held weekly, two fine bla boards, several large Bible maps, e her legacy to the lovely "Home" wh guests are beloved as her brothers a sisters in Christ.

Mrs. Rogers treated us with ice cre and cake. And thus ended this hap family gathering of these "young-ol people in the Home.

Study for the Rural Pastor

ONE of the important lines of cooperative work being carried on by the Home Missions Council through its standing committee on Rural Work is the summer schools for pastors at work in town and country fields.

The committee promoting these schools is made up of the country life specialists of the various denominational boards constituent to the Home Missions Council. Last year the Council sponsored eleven summer schools, which were attended by about 1,000 men and women.

These schools organized especially for the convenience of country pastors have arranged their curriculum and instruction so as to meet the most intimate problems of any and all who shall attend. Pastors are given an opportunity to state their difficulties and the group, under the guidance of the instructor and with the help of his advice, attempts to analyze and prescribe for the problem at issue. The lecture method is frequently used but is frequently interspersed with questions, reports of assigned readings and general discussion. The members of each group represent many denominations and varied types of experience. The benefits derived from this cooperative experience are invaluable.

The following approved schools will be in session for no less than two weeks or ten working days:

1. Vanderbilt Rural Church School—April 1 to 12, Vanderbilt University, Nashville, Tenn., Prof. C. C. Haun, Director. (Already held.)

2. California Ministers' Summer Institute—May. Pacific School of Religion, Berkeley, Calif. Dr. E. W. Blakeman, Director.

3. New England Summer School for Town and Country Pastors—June 10 to 21. Newton Theological Seminary, Newton Center, Mass., Rev. K. C. MacArthur, Sterling, Mass., Director.

4. School of Community Leadership—June 10 to 20. Kansas Agricultural College, Manhattan, Kans., Prof. Walter Burr, Director.

5. School for Rural Pastors—June 17 to 28. State College of Washington, Pullman, Wash. Dr. A. A. Cleveland, Director.

6. Wisconsin Rural Leadership Summer School—July 1 to 12. University of Wisconsin, Madison, Wis. Dr. J. H. Kolb, Director.

7. Auburn Summer School of Theology—July 1 to 18. Auburn Theological Seminary, Auburn, N. Y. Dr. H. L. Reed, Director.

8. Indiana Rural Pastors' School—July 15 to 27. Purdue University, Lafayette, Ind. Dr. O. F. Hall, Director.

9. Summer School for Rural Pastors July 15 to 27. Michigan Agricultural C lege, East Lansing, Mich. Dr. Eben Mu ford, Director.

10. Estes Park Pastors' Fellowsh School—July 15 to 31. Estes Park As ciation of the Y. M. C. A., Estes Pa Colo. Dr. Warren H. Wilson, 156 Fif Ave., New York City, Director.

11. Summer School for Town and Cou try Ministers—July 22 to August 3. C nell University, Ithaca, N. Y. Prof. A. Felton, Director.

12. Summer School for Rural Pastors Sept. 2 to 13. Bangor Theological Se inary, Bangor, Maine. Dr. W. J. Moult Director.

13. Summer School for Ministers a Church Workers (Colored)—June 17 28. Fisk University, Nashville, Tenn. A dress "The Executive Secretary."

Girls Give Pageant

February 24 I took fourteen girls wi me to the Hiram Christian Church whe they gave a pageant at the vesper ser ice. At the close a lovely supper w served in the church basement. We ga this same pageant at the Broadwa Church, Cleveland, recently.

ANNA M. GARVER.

Cleveland Christian Home.

Glimpses of the Religious World

ATERIAL evidence explaining Biblical accounts of the flood recorded in the Old Testament en discovered by Professor C. Leon- Woolery, archeologist, in ancient Ur aldees in Mesopotamia. A strata of has been discovered which was de- d during an overflowing of the Eu- es River around 4500 B. C., called 's flood in Biblical accounts. The it showed unmistakable evidence of er civilization, one which had reached h peak of cultural development. were potteries and utensils in native n and expertly moulded bricks which f Noah's time had used in construct- omes.

odbine Willie, the most famous padre erved in the great war, who was as iar to British troops in Flanders as ite Field Marshal Haig himself, died fluenza early in March. G. A. Stud- Kennedy received his quaint nick- in the early days of the war when lked along the firing line distributing itish Tommies pockets full of Wood- , their favorite brand of cigarettes. name stuck in after life, becoming ymous with heroism.

bad gassing in the front-line trenches weakened his constitution, but he al- preached once a year to the royal y as chaplain to King George. He d sleep under a hedgerow in the com- of tramps one night, it is said, and ckingham Palace the next.

s books, both prose and poetry, are en in the same forceful and pictur- language that characterized his hing and conversation. They include *h Rhymes of a Padre, Lies, I Believe, Warrior* and *The Woman and the t.*

ina's famous $100,000 ruby, known The Yi-tihsieh or "One Drop of d," has been given to the Famine Re- Fund. It will be sold as soon as a r can be found. This princely gift made by Madame Yen Tsung-chu, w of the late Secretary of State to late President Yuan Shih-kai.

he gathering at Tachienlu, the largest in Western Szechuan Province, on the der of Tibet, of four "Living Bud- ," or "Sacred Incarnations," is be- d to indicate a crisis in affairs in the rior of Tibet, the possible overthrow he Dalai Lama and the return to power the Panchen Lama, whom the Dalai a drove into exile four years ago.

he four "Sacred Incarnations" who ntly reached Tachienlu are all "Liv- Buddhas" who formerly were of great er and prestige in Lhassa. Now they all virtually refugees and they are all er against the Dalai Lama's régime. anking now announces that it has made a grant of $5,000 a month for the support of the exiled Panchen Lama, and the lat- ter has responded by issuing a long edict summoning his followers to rally to the cause of Chinese Nationalism, to renew old oaths of fealty to China and to oust the Dalai Lama, who, he charges is pro- British. The Panchen Lama wants a great Buddhist revival launched so as to "aid world peace."

The second annual art exhibit featuring works in the field of fine arts produced by Negroes is on tour through the Middle West and south and should be viewed by all interested in racial cooperation. The exhibition is made possible through the Harmon Foundation created by the late William E. Harmon, and the Race Relations Commission of which George E. Haynes is secretary. These exhibitions have brought Negro artists to public no- tice and are doing much to increase the harmony between the races. Many Negro artists were represented who had won the gold and bronze medal awards of the Har- mon Foundation.

If some one came to you for bread
Some child, perhaps, with arms flung wide—
If some one frozen, almost dead
Dropped, in a sudden swoon beside
Your home —if some one poorly clad
Left bloody footprints in the snow,
Would you give of the bit you had,
Or would you bar your door, and go?

If China were across the street,
Instead of seven seas away,
Would you give China food to eat,
Or would you pass it by today?
If Christ, with tender hands stretched out,
Should smile at you from Heaven above,
Would you, by one small shred of doubt,
Betray the splendor of His love?

—MARGARET E. SANGSTER.

It has been announced that the town of Damoh, India, is declared by the local government to be closed to liquor traffic. The rural areas of this district were de- clared dry this year in the month of Jan- uary and the last month of the year sees the close of the urban shops also.

Mrs. William Ziegler, widow of one of the original executives of the Royal Bak- ing Powder Company, has established the E. Matilda Ziegler Foundation for the Blind, Inc., to provide for the continuous publication of the Matilda Ziegler Maga- zine for the Blind, a monthly publication printed in embossed type and circulated free to about 15,000 blind persons in this country and Canada.

Mrs. Ziegler established the magazine twenty-two years ago and has spent about $20,000 annually on it.

Nearly twenty years ago, the Federal Government, realizing the value of the magazine, made it free of postage, pro- vided it carries no advertising and is dis- tributed free. Any blind person may ob- tain the publication by writing to the magazine, Monsey, N. Y.

The anniversary of the Battle of Manila, on May 1, will be devoted to ef- forts to raise $1,000,000 to complete the $2,000,000 fund asked for on May 1, 1927, by the late Major Gen. Leonard Wood, to eradicate leprosy in the Philippine Is- lands.

The first half of the fund asked by Gen- eral Wood has already been raised and ap- plied to the enlargement of facilities at the Philippine leper colony at Culion.

Last year was a big year for language and alphabetical changes, according to the National Geographic Society. Turkey adopted Latin letters in place of the old Arabic script. Azerbaijan, a province of the Soviet in the Caucasus Mountains, and certain Turkestan districts likewise began to use Latin letters. In China multi-char- actered Chinese has been simplified into a language of only 1,300 characters. The new language has been broadcast over the nation in the form of millions of primers. Pidgin English has been made an official language in New Guinea. The vigorous movement in Germany directed toward a surrender of the complicated Gothic let- ters in favor of the simpler Roman letters is making great strides in newspaper and magazine publishing fields and in business correspondence.

Work is going forward on the erection of another apartment house for married missionary students during their attend- ance at the Kennedy School of Missions, Hartford Seminary Foundation, Hartford, Connecticut. This is likewise the home of the College of Missions of the Disciples of Christ. The structure will have twelve apartments and will be completely fur- nished.

The Kennedy School of Missions is serv- ing 32 mission boards in the United States and 13 boards in other countries. The more than 600 students who have been in the school have gone out into 42 different countries to serve as missionaries.

Missionary Organizations

Woman's Society

June Topic: *Purpose and Performance.*

Worship theme: *Triumphs of Love.*—Rom. 8:31-39.

Guild

June Topic: *Love and the Way Forward.*

Worship theme: *Triumphs of Love.*—Rom. 8:31-39.

Young Matrons' Society

June Topic: *Conquer the Earth f Your King.*

Worship theme: *Triumphs of Love.* Rom. 8:31-39.

Glimpses of Our Union Work

In China

FOUR times a week there are chapel services at Ginling College, Nanking, a Christian school maintained by seven mission boards, including Disciples of Christ. Attendance is not compulsory but between seventy-five and eighty per cent of the student body attend. Besides these services, under the auspices of the college Y. W. C. A., the students run the Sunday vesper service which is always well attended. Four voluntary Bible discussion classes were organized at the beginning of the term under the leadership of the Bible committee of the Y. W. About fifty students participated and four faculty members were called upon to act as leaders. These discussion groups met once a week. At first it was planned to run the groups for nine weeks, but at the end of that time two groups decided to continue.

(*See also page* 43.)

In Japan

THERE are many things that cheer one in connection with Woman's Christian College (a union school in Tokyo in which we cooperate). One was the recent meeting of the Tokyo group of alumnae. What a fine looking group they were! A great many are young married women and have their own problems in establishing their new homes, but their love for the college has prompted them to pledge 100,000 yen to be raised during the next five years. Then I was cheered with the splendid development in the religious life of the school due so largely to the work of Mr. Watanabe, a man who is a rare combination of the scholar and evangelist—just the kind of man to appeal to students. Again was it encouraging to have the leaders in the Athletic Association come the other day with the information that they had raised 2,000 yen for a hockey field. But the thing which always impresses one after coming here fresh from abroad is the joy in the faces of these girls, which seems to be in rather sharp contrast to the expression of the faces of Japanese women in general. What a tremendous difference, after all, Christianity makes in the life of a people. We in America take too much for granted and have forgotten what we really owe to Christ!

I personally feel very much encouraged over the way our students and alumnae are taking hold of the problem but they are still rather a small group for such heavy burdens. And it must always be remembered that in Japan women have very little control over the finances of a family and few of the men believe in higher education for women. It is for this reason that the Christian women of America must be especially generous towards the women here until they will gradually come into their own rights and can bear the financial burdens themselves.

DR. REISCHAUER.

Toyko, Japan.

In Porto Rico

A STRONG appeal has come from the Evangelical Seminary, Rio Piedras, Porto Rico, for helping in ministering to sufferers from two dreaded scourges that are attacking the islanders. Out of a population of 1,400,000 there are 60,000 active cases of tuberculosis and many lepers. The government maintains a sanatorium for tubercular patients and an isolation camp for lepers, but it is left to the Evangelical churches to care for their spiritual needs.

The Evangelical Union has been formed to employ a pastor and supervise the work.

(*See also page* 11.)

In South America

COLEGIO AMERICANO E INSTITUTO COMERCIAL WARD is a union school for boys in Buenos Aires, conducted by the Methodist Episcopal Board and United Christian Missionary Society.

Mr. Aden, director of the school, spent five months of the last year in the United States and Howard T. Holroyd, vice-director, our own missionary, had charge of the school during his absence. Now that Mr. Holroyd is in the States on furlough, Hugh J. Williams will take his place. The total enrollment for the entire school was 271, and the boarding department was completely filled all the year.

There were a number of social events at the close of the year, all of which served in more or less degree to tie up in a closer way the students and the faculty in their loyalities to the school and to one another. The commencement season began with the vesper service in the American Church on the Sunday preceding commencement day. Last year was the first year we had attempted such a distinct religious service at the close of the yea program, and the interest was rath meager. But this year, practically all the graduates were present, and a gr number of other students and many the faculty were also in attendance. T service was very fine, and gave a tone our commencement season that had be lacking before. There were eleven gra ates from the National Secondary depa ment, one from the Commercial departme and one from the High School.

We have been very grateful for the fluence of two boys this year. Casim Fasoli, of the Fifth Year National a Conrado Vissor of the fourth year, ha done much to direct the activities of the s dent body, and have been chiefly resp sible for keeping the whole tone of t school, especially the boarding departme on a fairly high level. Both of these bo have given unusual testimony as to the fluence of the religious life of the Coleg on their own lives, and through them have seen the same influences extended many other less approachable boys.

UNION SEMINARY, Buenos Aires, conducted by the Methodist Epis pal Board and the United Christian M sionary Society.

The school year of 1928 began with t same five students who took the cou last year. All have been doing full s ond year seminary work except one, w is taking only part of the seminary cou and full-time work in the University Buenos Aires. One student has also be taking half-time work in the universi together with his course in the semina

One of the encouraging developments the year has been the closer cooperati and fellowship on the part of the Wald sians. At the beginning of the year th District Committee proposed that a rep sentative of their church be sent to g a series of conferences to the students the seminary. As a result Ernesto F was sent in September and gave a cou of ten lectures which made a good c tribution to the year's work. His st at the Seminary will no doubt be v fruitful in bringing the Waldensians i a closer cooperation in the support of school.

During the first part of the year a s dents' organization was formed wh chose as its name "The Students' Soci of Christian Workers." It includes students of the Girls' Training School the Seminary, and accepts as associ

(*Continued on page* 44.)

Programs for June

Circle

r unmarried young women 18-24)

8-1929: *The Quest of Friendship*

e topic: *The Greatest Quest.*

rship theme: *Jesus the Abiding l.*

Service Schedule

ck all aims made at the beginning of ar. Do not be content unless each as been achieved. Do they meet the ements of the Standard of Excel-

e annual report to the State Office, ting what grade you attained on the ard of Excellence—A, B or C. this classification to the United ian Missionary Society also.

mit all funds in the treasury to the d Christian Missionary Society. all dues been collected?

tall new officers (See *Manual*, pages).

mulate plans looking to the work new year. (This is the work of the executive committee.)

Promotion Day Service

e is the month of "Graduations." ircle will receive graduates from the gle Club (those 18 years of age), graduate all married members and having their twenty-fifth birthday the year. Observe Promotion Day the other missionary organizations.

ograms for the New Year

theme for the new year is "The of Strong Hearts." Those who this road will be intrigued with ascinating topics along the way: a months' study of the church and migrant; a three months' study of ace problems, based on *Blind Spots* nry Leiper; a six months' study of issionary's task in the world, based *l in the Day's Work,* by Godfrey os. The worship material will be from a new devotional book writ- pecially for young people by Mrs. Gilbert Pickerill. With these three ooks added to the library, every will be supplied with ample mate- or doing most effective work in 930. The title by Phillips need purchased until December.

ers should be placed in May for llowing materials: Program Year , preferably one for each member, ook of devotions, story leaflets for ntire year, and new reading lists. ur supply of membership cards, of- envelopes, *Manuals,* or Standard of ence is exhausted, these items should luded. Are you using the secretary reasurer's books? (Information re- g prices may be secured upon re-)

Senior Triangle Club

(For boys and girls, ages 15-17)

1928-1929: *Friendly Adventures*

June topic: *The Greatest Adventure*

Worship Theme: *Jesus the Abiding Friend.*

See "Service Schedule" in Circle column for things to do in preparation for the June meeting. In addition to the items suggested therein you will want to complete "The Service Treasure Book," since we begin a new year in July and with it we have new topics, new projects and new materials. If your "Service Treasure Books" cannot be used to advantage in your local church, mail them to the National Triangle Superintendent for exhibit.

Graduation Days

How many boys and girls have attained their eighteenth birthday during the year? They will compose the graduating class for promotion in June. However, only the girls are to be promoted into the Circle. Cooperate with the other missionary organizations of your church in planning for Promotion Day. In case there are both I-Tri and Hi-Tri members to be promoted, write to headquarters for an insert to take care of this extra group (Note: the Promotion Service as found in the *Manual* does not provide for the promotion of Intermediate Trianglers into the Senior group).

New Program Supplies

Are you eager to know about the programs for the new year? They promise to be the "best yet." The general theme for the year is "A Good Will Flight." Yes, we are going on a good will aeroplane tour just like Lindbergh did shortly after his famous trip across the Atlantic. The programs are built around this trip. The name of the plane is "The Spirit of Good Will." The Trianglers are passengers. In connection with this good will flight, we will have a three months' study of the race problem, based on Leiper's new book called *Blind Spots;* a three months' study of the French Acadians; a three months' study of Porto Rico; and a three months' study of the Philippine Islands. Each of the places named will be visited by the good will passengers. Get ready now for the biggest "hop" of the year!

Orders for program supplies should be placed in May. The following items will be needed: Program Year Books, preferably one for each member, a book of devotions written by Mrs. Pickerill, story leaflets for the entire year, *Blind Spots* by Leiper, and the new reading lists. If your supply of membership cards, offering envelopes, *Manuals,* or Standard of Excellence is exhausted, these items should also be included.

Immediate Triangle Club

1928-1929: *Trails of Discovery in World Friendship.*

June topic: *Jarvis Christian College.*

(Material for this program will be found in "Trails of Discovery Among the American Negroes.").

Jarvis Christian College is located at Hawkins, Texas, ninety-nine miles east of Dallas. If this college should ever fail, it will not be for the lack of material within easy reach upon which to work. The Negro population of Texas, Oklahoma and Western Louisiana of school age is 395,813. The Negro population of school age in Texas alone is 228,969, and 10,000 of these live within 75 miles of Hawkins where the college is located.

The people of Texas generally are interested in the education of the Negroes. The provision made for them in the public schools ranges somewhat higher than it does in other states having a heavy Negro population. This interest is shown by the fact that Texas has the same ranking for standardization for Negro schools as it has for white schools and the further fact that Texas requires a normal school training for Negro teachers. However, while the schools in the cities and towns are fairly good, they are quite inferior in the rural districts. The buildings are often poor and the equipment scant in the extreme. About five-eighths of the Negro population is in the country districts.

Jarvis Christian College is open six hours per day and nine months of the year. It maintains six departments—elementary, junior high school, high school, junior college, music and industrial, and offers courses in education, business, Bible, and domestic science, and throws in a night school for good measure.

—*The Survey of Service.*

Plans for the New Year

Organizations which do the most efficient work always plan their activities several months ahead. Many Intermediate Clubs are already anxious to know about the materials for the summer quarter.

Inasmuch as there will not be an edition of "Trails of Discovery" for July, August and September, the I-Tri Clubs may choose between two different subjects for their summer topics. If "Trails of Discovery Among the American Indians" has not yet been studied, this will be preferred for summer work. (50c per copy). However, if the Yakima Indian has already been studied, the Intermediate Trianglers will then use the same programs as the Senior Trianglers for the summer quarter.

Devotional Study for Woman's Societies

June—Purpose and Performance

Triumphs of Love: Romans 8:31-39

WHEN we read the last two verses of our selection today, we must be simply stunned by its implications. What one of us can say with Paul, "I am persuaded" of such a condition of mind and heart. The same author that wrote these lines in another instance says, "having done all to stand." To him there was no experience in life so desperate as to justify one in an act of disloyalty to Christ and his work. There are those who in tribulation complain of their fate and turn aside from their service in the church, which is the spirit of Christ working among men. Their purposes and performances are at variance. They justify themselves by saying that they cannot fellowship with certain persons. Paul knew no such Christianity. To him the love of Christ in its forgiving power had so humbled and inspired him that he was willing to suffer all things for the kingdom's sake. Let us read this passage over and over again, comparing our purpose and our work with this ideal. "Who shall separate us from the love of Christ?" Paul cries. He then enumerates different tests of loyalty, and adds these solemn words, "For their sake we are killed all the day long, we are accounted as sheep for the slaughter." What heroism of faith is here depicted!

There is a story told of a man who had for years served his church and community, and in whom many people had the most abiding confidence. A great calamity befell him, the first great sorrow of his life. In the midst of it all he cried, "I am being crucified. I will not stand for this affliction." Too many are like that. To such a one Paul would have said, "You may be more than a conquerer through Him who loved you and gave his life for you." Poor humanity can become Godlike only when it has surrendered self and sees Jesus only.

Let us pray:

That we may prove our love by our loyalty to Christ and his church.

That we may walk humbly, as in His sight.

That we may be so conscious of His presence as to be unaware of petty ills.

Around the World

By MRS. O. B. ATWOOD

ALMOST instructive and interesting missionary educational exhibit was held at Columbia Heights, Vermont Avenue and Ninth Street churches, Washington, D. C., on three Sunday evenings, under the auspices of the missionary societies of the District of Columbia.

Visitors were conducted in groups by guides to the various mission fields of the Disciples of Christ.

In "Mexico," presented by the Tuxedo society, were shown many samples of Mexican handwork. A young woman dressed in native costume was seen here and our work in Mexico shown in pictures and posters.

In "South America," presented by Columbia Heights society, amid tropical plants and birds were to be seen a Paraguayan street vendor, and a miniature lighthouse representing the light of the gospel shining out into the world. A scene showing the missionary pastor making a call on a native family was shown. This scene was suggested by J. D. Montgomery, living link missionary of this church in Buenos Aires.

Vermont Avenue society represented "China." Young women dressed in native costume explained our work there and a wealth of Mandarin coats, lovely wall hangings and porcelains completed this display.

A Tibetan Lama, in the person of the Tacoma Park minister, M. E. Turner, had a prayer wheel and told visitors much of Tibet.

In "Africa," presented by the Ninth Street society, and presided over by the district president, Mrs. H. B. Douglass, we heard much of our work in that great country. This booth with its thatched roof and woven grass curios sent by Mrs. Barger from the Congo, were typically African.

Girls in Indian costumes were shown by Park View society in "India." There was an interesting collection of articles from that land, as well as pictures and posters. Park View society was especially fortunate in having Mrs. Mary Jeter Longfellow to really live India for visitors.

"Japan," presented by the Fifteenth Street society, was a beautiful bower of cherry blossoms. Here were shown trophies sent by Miss Rose Armbruster, as well as pictures and posters.

"Porto Rico" was presented by Mt. Ranier society, which was also fortunate in having Mr. and Mrs. Dewey of the Presbyterian Church, who had lived in Porto Rico, to exhibit their personal collection of souvenirs from that country.

"Jamaica," our oldest mission field was presented by the Ninth Street Guild.

A lovely display of handwork from one of the children's homes, represented the benevolent work, and was shown by the H Street society.

Work among the Yakima Indians w shown in picture and poster by Mrs. I. Williams, the district junior super tendent.

Study the Basis of Real Interest

NO DOUBT the enthusiasm and i interest engendered last year in church at Erie, Pennsylvania, by "Project on India," is largely respo sible for the Africa-Study-Service Pr ect in the Bible school of this l church.

As a climax to a four months stu of Africa in all departments, a part the elective period in a ninety-min Bible school, and also in the Wednes evening meetings, the support of N Paul, native evangelist of Mondom Africa, was undertaken. The past John Nelson, who has been the movi spirit in both enterprises, writes:

"Sunday our fifty shares went on s and I thought we were going to have 'bull market.' Some classes were a ing for more than we could allow th and spread it around as we should, it was decided to let shares sell beyo the fifty limit and apply the amou above $50, on the second year's suppo In just a few minutes $69 worth w sold. Other shares will be taken. T means that we will definitely have a l ing link in Africa representing our Bi school. The children enjoyed the f lowship of clubbing by twos and fo in assuming a share—often two sist or two brothers. This is good for the They were asked to earn this money a to make it a matter of self-denial. T ten-week interval—March 3rd to M 12th—Mothers' Day—has educational a vantages and is an easy way of accum lating the needed cash."

How a Church Spent Forty-five Years in India

FROM March 2 to March 6, Mis Stella and Josepha Franklin, at home furlough from India, were with the chur at Bedford, Indiana, where their fath Joseph Franklin, ministered from 1886 1902. They filled the pulpit morning a evening and spoke in different depa ments of the Sunday school, as well as a county rally and in the Endeavor ciety, where Miss Josepha told of the m ners and customs of the people of In and played records of the Hindi langua On Monday evening there was a meeti with the Circle girls and on Tuesday t regular meeting of the woman's missi ary society, with the topic "Forty-f Years in India," the period of our w in that field. Miss Stella gave the histo from the time the first station was open by our people, until their own going, M Josepha thirty-six years ago, and M Stella thirty-four years. Miss Josep continued with the story of their o labors down to the present time.

Echoes From Everywhere

ns in
a District

Sunday, with the help of our I conducted five Sunday schools town before coming to our Cen- hurch Sunday school. What will rvest be ultimately from these ys and girls who have the glad from Sunday to Sunday?

e have been four baptisms during st few months. One was another si Sadhu who came to Mahoba to art in the Hindu ceremonies of a ir on Saturday and who made the confession before a large congre- Sunday morning and was bap- fter the service, in the lake where rls used to go with Miss Frost for bathing and Saturday afternoon ing. He comes from the warrior

J. H. BIERMA.

and Mahoba, India.

Merited

s Lily Satow, who succeeded Miss Harker as director of young peo- work at the Japanese Christian ite, Los Angeles, has just finished chool work in the University of rn California and will receive her in June. Now comes the an- ement of her election to the honor , Phi Beta Kappa.

me
nerica

s Anna Chen of Nanking, China, is ng to come to America for fur- tudy. Miss Chen was graduated the Nanking Christian Girls' High l in 1908 with a high grade in all chool subjects. She taught in the and continued study and she was ated from the two years' normal of the same school in 1911. Since ime she has been connected con- ly with this school, as a member faculty. In 1921 she became as- t principal of the school, and in was appointed principal. She has rious times visited Peking, Hong- and Canton and the Philippine Is- making studies of schools and edu- al methods in these places. While Philippine Islands she spent sev- months studying in the normal in Manila. Miss Chen has repre- l our mission on the Board of Con- f Ginling College and the Board anagers of the Bible Teachers' ing School, besides numerous re- ble committees within our own These latter duties have included ership in the Mission Council and Mission Administrative Committee. a strong and modest personality.

King of Kings''
anking

motion picture "The King of '' was shown at the Drum Tower Church, Nanking, China, recently as a special attraction for the members and friends. Between seven and eight hundred people were crowded into the chapel and outside the windows and doors. Many were turned away. The picture was well received. Especially did the audience show its disapproval of the crucifixion of Jesus after his many acts of kindness, and at the resurrection scene it broke into prolonged cheers. The picture was also shown at the University and at about ten other places in the city.

The Pendra Road
Fair and Exhibit

This annual fair, which I began in 1921, was held this year in the fine open space in front of the mission bungalow, under the auspices of the mission and the Pendra Zemindari. The first year there were a hundred and two entries. This year there

Part of Mrs. Elma Hill's Sunday school class, Jhansi, India. Mrs. Hill, left; Dr. Ada M. Gordon, right

were nine hundred seventy-nine entries in livestock, grain, poultry, vegetables, flowers, arts and school events. Prizes were given to Hindus, 131; Christians, 135; Mohammedans, 19. The deepened interest taken by the schools has been very gratifying, as has also the interest taken by Hindu and Mohammedan women in their arts section with their display of embroidery and knitting.

An increasing number of Hindu and Mohammedan officials, and business men of the Pendra Zemindari are contributing liberally toward the project, as well as a number of our English and American friends. The local church too has contributed liberally toward this phase of rural uplift. This fair has proved very popular among the villagers of the region because of its practical uplift to them in their daily life.

The Thanksgiving offering of the Pendra Road church amounted to Rs. 365. The budget for the year is Rs. 3,350. The church has called Mr. Mangalbadi to become its pastor and we are glad to say that he has accepted the call. The church on Christmas day gave grain to 161 poor people from the villages about and clothing to lepers, blind and lame. It gave toward the Agricultural Fair Rs. 100. Out of their Children's Day offering they gave for the work in China Rs. 80. The Children's Day exercise was "The Entrance of Morrison into China."

Eleven Sunday schools are cared for every Sunday morning. A very promising work among potters and leather workers in the town of Gorela has been started.

W. G. MENZIES.

Pendra Road, India.

Bibles for
Prisoners

At the time of the Emperor's enthronement in Kyoto, Japan, the British and Foreign Bible Society made a free grant of 7,000 copies of St. Mark's Gospel at six prisons, at Kyoto, Zeze, Osaka, Wakayama, Kyogo and Himeji. At three of these prisons, the Governors are Christians. Necessarily, regulations are very strict regarding anything that reaches the prisoners, even literature. No objection whatever was offered to the requests made by us to each of the Governors. It would seem that the Department of Justice is in no way averse to the influence of the Christian faith on all that pertains to the life of the criminal classes.

Gift for
Wuhu Church

Our church in Wuhu has been presented with a very beautiful gift. It is a satin covering which hangs down over the pulpit. Grapes and branches of vine are exquisitely blended together in intricate embroidery to form a large Chinese character meaning love. A long silk fringe hangs down from the covering, making the whole effect very lovely. This beautiful gift was presented by Mr. Djeo, a very active Christian here whose work is in the Public Peace Bureau. The embroidery work was all done by his eldest daughter in another province. Pastor Cheo in a Sunday morning service publicly thanked the giver, calling attention to the meaning of the design, and accepted the gift for the church.

Our North Gate Mission property in Wuhu was rented a few months ago to Dr. Djen for a hospital. He and his wife are both from Canton and are very active Christian people, who attend our church regularly. Dr. Djen has asked our church to cooperate with him in making the influence of his hospital actively Christian. Every morning at eight o'clock different ones from our church take turns in going there for evangelistic services, and our people are glad to serve in this way. Dr. Djen does charity work also, which is appreciated. He has prepared some free admission cards which he requests Pastor Cheo of our Wuhu church to give to worthy poor who may come to his attention in his pastoral work.

The station is very happy that this mission property outside the North Gate is rented by these fine Christian people,

and is glad to cooperate in every possible way in spreading its influence as a Christian evangelistic center.

CAMMIE GRAY.

Wuhu, China.

Rising From The Ruins

Porto Rico is slowly recovering from the disaster of the cyclone. Nature has wrought wonders in the production of vegetation by which barrenness is relieved. We are now getting in the market green beans, lettuce and other vegetables which have been produced since the storm, and some oranges and grapefruits which in the more protected parts of the fields have now come to maturity. The popular song of a few years ago, "Yes, we have no bananas" has been a sad reality for the poor people who depend so much upon that fruit for food, and it will be some months before any bananas will be produced. The recent action of Congress in the appropriation of funds for seeds to the farmers and loans to the coffee growers will bring relief to a large number of such agriculturalists and will provide labor for the peon class.

Just now we are very enthusiastic over the new church which Manati is to have. Juan Rivera is at work raising $1,000 on the field to supplement the $7,500 to come to us from the United Christian Missionary Society, and plans for the building are being talked of on all occasions. It is great to be in on foundation work as Miss Carlton and I have been ever since we opened the work here seven years ago.

FLORENCE A. MILLS.

Manati, Porto Rico.

Where They Have Never Heard of Christ

Early in December our family went for the first time into camp back in the hills about forty miles from Harda. Here instead of Hindus, animists are found. The people are the aboriginal inhabitants of India with, of course, a great deal of intermixture with the Aryan, and Mohammedan invaders. There were no "educated Indians" here, and very few who could even read and write. The valley in which we were contained a population of three or four thousand souls, among whom as far as we could ascertain there had been no Christian work done for at least thirty-five years. These people are densely ignorant and enslaved to all manner of gods and spirits. Dr. Crozier had packed some medicine for us to use among these people and we found that we could have used much more. "Eyes" and malaria were very frequent complaints. An old blind man who was "watching" his wheat field one night from the vantage point of a little bamboo house built upon poles seven feet from the ground, was very badly burned when a storm blew his house down and threw him into his own fire. His hips, back, stomach, chest and arms were badly burned. After dressing his wounds as best we could for six days, we persuaded his family to send him in to Harda to the mission hospital and now the poor old man is about well. Dr. Crozier is going to perform an operation for cataract on one of his eyes and thinks that she will be able to give him back at least partial sight. Even if physical sight is not possible we believe he has seen what kindness is, and trust that he may come to see the source of everlasting love.

I mentioned that the people back in this country knew nothing of Christ, nor had ever heard of him. When I spoke of this to Miss Thompson, our senior missionary in Harda, she replied, "You do not have to go so far—there are people right here in Harda who have never heard."

MARY HOWARD MCGAVRAN.

Harda, India.

Hidden Answers

1. What are some of the signs of a revival of missionary interest?
2. What is Self-Denial Week?
3. What significant meeting was recently held in Columbus, Ohio?
4. For what are Disciples of Christ responsible in Porto Rico?
5. What mathematical problem is Miss Mullin trying to solve?
6. Describe the birthday party at California Christian Home.
7. What happens at Baguio each year?
8. How many churches have we in Seattle?
9. What gift has the church at Wuhu received recently?
10. How many young people's conferences will be held this year?

Losses In China

Mr. Chen Wei-ai, who has been an evangelist in our Chuchow district in China for more than twenty-one years, passed away recently. He received his special preparation in the mission Bible school which was conducted by A. E. Corey at that time at the Drum Tower in Nanking. He studied in that school two years and a half and was graduated.

Another recent death in China was that of Chen Da Ma, one of the older Christian women of Luchowfu. She lived for many years at the West Gate Chapel and was known as a "gatekeeper in the house of the Lord," for whenever there was a meeting in the chapel she would stand at the gate and invite the passers-by on the street to come in.

An Artist At Japanese Christian Institute

Bob Kuwahara, an active member of the Japanese Christian Church, Los Angeles, and a most talented young man, recently held an exhibit of pen and ink drawings, pastels and a few oil paintings.

In Memoriam

Mrs. W. G. Jarnagin (Anna Dorothy Anderson) Coldwater, Kansas. Faithful member of the Christian Church.

Mrs. Irene Ewing, March 10, 1929, Toledo, Ohio. Faithful member of Central Church and librarian of missionary society. Age 72.

Mrs. Annie L. Doty, February 23, 1929, Santa Barbara, California. President of missionary society and faithful member of First Church.

John Garland Waggoner, Sr., March 6, 1929, Canton, Illinois. Pastor-Emeritus Canton Church. Forty years on Board of Eureka College. Father of Mrs. Susan Menges, formerly missionary to Cuba, and of ministers William H. and Harvey, and grandfather of John Garland Waggoner, Jr., student in Hartford Theological Seminary. Age 84.

Mrs. Margaret Kerfoot Vernon Rogers, St. Paul, Minnesota. Active in religious and philanthropic affairs. Member First Church. Age 89.

Mrs. L. J. Simmons (Lydia J. Burchett), February 24, 1929, Stockton, Kansas. Completed reading course this year and last year. Beloved member of Christian Church. Age 81.

Mrs. James O. Michael, February 2, 1929, Chanute, Kansas. Wife of pastor of the church. Niece of L. N. McCash.

Mrs. Mary Drew, October 4, 1929, McPherson, Kansas. Faithful member of the church.

Mrs. Eva Woods, Flora, Illinois, January 14, 1929.

Mrs. George B. Peak (Alice Hobbs), February 25, 1929. Daughter of A. I. Hobbs. Active member of University Church and member of board of trustees of Drake University. Age 75.

Miss Emma Frances Hartshorne, Ann Arbor, Michigan. Formerly assistant to Prof. G. P. Coler at Ann Arbor, and to President E. V. Zollars at Phillips University.

Mrs. G. W. Coffman (Bertha L. Marshall), San Antonio, Texas. Born in India of missionary parentage and with her husband served as missionary in India.

Mrs. Mary Mills, January 4, 1929, Waitsburg, Washington. Devoted member of the church more than fifty years. Age 73.

Mrs. Samantha Price, January 25, 1929, Waitsburg, Washington. Faithful member of the church over fifty years. Age 73.

Mrs. Mary M. Shirk, February 22, 1929, Illinois. Charter member of Walnut Christian Church and missionary society. Age 93.

Mrs. Belle Dona Moore, November 26, 1928, Metropolis, Illinois. Active in church and missionary society. Age 71.

Sunday Schools

A series of graded missionary worship services for use in the Church School on the Sunday of your choice

May, 1929

'WAS evening. We were assembled or the vesper service on the brow of ne hill at Hollister, Missouri, over- ig Lake Taneycomo. Beyond the vas Dewey Bald, above and beyond n was slowly sinking in the West. ng, we repeated memory gems from Word, we were united in thoughts ayer and meditation, but just as the lipped silently behind the mountain t in reverent awe. Words were in- ate. We could only ponder. Surely ah was in that place. The heavens e the glory of God and the firma- showeth his handiwork. It was a l of worship. All hearts were united oughts of the Father, in a conscious- of his power, his wonder-world, his his presence.

the school of the church we seek to op through services of worship those attitudes, those deeper purposes ht with the consciousness of the Fa- f us all. To do this, time and effort, nd thoughtfulness are required. One e primary considerations in worship cultivate loving and appreciative hts regarding God's children every- . With a consciousness of God on ne hand and a consciousness of the and need of our fellow men on the we proceed.

cial emphasis of our obligation to the man is continued in the following ial. Our Negro youth advancing in pward climb toward the ideals of t is a story of achievement and grips our hearts with praise and appreciation. In reading of these achievements elsewhere in World Call you may note items of greater interest to your group than the story and biographical material offered as part of these services. If so, we shall be delighted to have you use that material, for our only purpose in offering these programs is to stimulate initiative in building programs that carry the world friendship ideal so essential to religious education. The general theme for the month is "developing a race for Christ." All four programs relate to this basic thought.

We should keep in mind that not only in the United States and Canada, but also in Jamaica we are in the midst of an opportunity of sharing with the brother in black the Brother of all. Why should we withhold prayers, personal good will or funds when the Master calls? It has been my personal privilege to serve in young people's conferences among the Negro youth of our Southland, also to be associated with these good people in conventions and in the field. My! how they challenge you! They are resourceful, responsive, appreciative. We need to cultivate the attitude of interracial goodwill.

When preparing for a worship service remember every detail is important, the attractiveness and cleanliness of the room, the heating and lighting, the fitness of the elements that make up the program, and above everything else the attitude of the leaders who guide the worship experience. Worship is not an experience in which people may be driven, rather they may be guided and led. From the prelude or opening quiet music to the closing worship thought every item should be related as far as possible to a theme which embodies the attitude you desire to prevail.

The matter of training in worship is a vital part of our church school work. This does not mean that we should take time in the midst of a worship service to learn a new hymn or a Scripture selection. This should be provided for at some other time, but we may effectively train all age groups in worship through participation in the services, in special contributions by individuals and groups, also by the very fact that they enter whole-heartedly into the program in democratic fashion.

The small school or the school obliged to meet in one general assembly will find the Junior program well adapted for your needs. You may work out a combination of this program and that offered for Intermediate-Senior groups.

Your school should be looking ahead to the Children's Day program now. The title of this attractive foreign missions exercise is, "The Children of the Forest." A sample copy may be had free upon request sent to the United Christian Missionary Society, Missions Building, Indianapolis. This program, prepared by Mrs. Mae Yoho Ward, will be a great delight to those who use it.

—S. W. Hutton.

Worship Program for Primary Department

By Leona Bull

eme—"Showing Love Toward Oth-

n—To give the children a desire to love toward our black friends, in- g Jamaica.

-session work—(Let the children you beautify the room with fresh flowers which they have been pre- y asked to bring. Have pictures of people and their homes, etc., before knew about Jesus, and pictures after knew about him, to show the develop- Two posters may be made show- he people before and after Christ into their lives. (*King's Builders* ugust, 1921, if available, and World numbers have good material for

l to Worship—"Father in Heaven." l, *Songs for Little People.*)

perintendent—(Let us bow our s and worship in singing this prayer r Heavenly Father.)

ayer—"Father in Heaven." (See)

Informal conversation—(Talk about the difference between those who know the story of Jesus and those who do not. How happy they are now, since they know Jesus! The mothers are happy, the fathers are happy, and the children are happy. I wonder how the children show love to each one in the family? Talk about their homes, etc.) We can show love to others in many ways.

Song—"A Child's Thanks." (No. 144, *Songs for Little People.*)

Story Period—(Let conversation lead to the story, or the superintendent may give an introduction, of a few words, to the story.)

Story—"He Wanted It All Himself."

Prayer—(By the one who tells the story.)

Song—"A Love Message."

Offering—

Superintendent—(One of the ways in which we can show love toward others is by giving our offering to help missionaries who tell the fathers and mothers and children of Jamaica the stories about Jesus.)

Offertory music—(No. 89, *Songs for Little People.*)

Class period—

He Wanted It All Himself

GEORGE JEFFERSON was new in the school. He had just come up from the South and he wondered what this new school was going to be like. The first day he came his mother stayed with him for awhile, then when she saw that the children all smiled at him, and that John showed him where to hang up his hat, and that Janet showed him where to get a drink, and that Charles took him along when they went out to recess, she put on her hat and coat and went home. She was sure that George Jefferson was going to like this new school.

One day the teacher came in with

some old magazines. "How would you like to make scrapbooks for geography?" she asked.

"I'd like to," said Janet, "What do we put in them?"

"You'll have to decide that yourselves," said the teacher. "I don't think you'll have any trouble."

Everyone thought hard. The teacher always had such nice things to do. But none of them had ever made a scrapbook for geography.

"That's where you live and what you eat and how you get there, and mountains and rivers and oceans, and lots of things," suggested Mary.

That very day they started. George Jefferson found a lovely picture of a ship. He cut it out carefully, trimming it as close around the edge as he could. Then he pasted it right in the middle of his front page. It was a big ship with sails and it was going so fast that the waves were churning up around it. George was very proud of it.

The next thing he found was a picture of a steamboat, like the one he had gone across the lake in, the last summer. He put that in, too. George Jefferson raised his hand, "Teacher," he said, "I wish I could make all my book with ships. Nothing but ships. All sorts of ships. Would that be geography?"

The teacher thought a minute. "I think it would," she said. "There are the kind of ships we use, and the kind the people in China use, and the kind the Eskimos use, and lots of others See if you can go clear around the world in your book and put in ships from people all over the world."

George Jefferson worked hard. One day he found a picture of a queer kind of a boat they use in the Philippines Another day he found a picture of some men riding across a river on a pig skin blown up like a hot water bottle. Then he found others, some pretty and some queer, some weak-looking and some that the storms could never sink. He found one nice one of a submarine, and one of an Indian in a canoe.

"I never thought there were so many kinds of boats in all the world," said George Jefferson.

When the scrapbooks were almost done, the children began talking about what they would do with them. "I'm going to give mine to my father," said John. "It has animals in it from all over the world."

"Mine has children from all over the world," said Julia. "I think I'll take mine to church school. They'd like to see it there, I know."

"I'm going to keep mine for my very own," said George Jefferson.

The next day the teacher came into class with a letter in her hand. It said, "We are having a bad flood down here in the South. I don't know just what we are going to do in our school. All our books are gone, and you know that we don't have enough money in our colored school to buy new ones. I wish you could think of something to do."

Teacher looked around, "Perhaps *you* can think of something to do," she said.

"We might send them some money," said Charles. "I get some every week to buy candy and go to the show."

"Oh, I know," said Mary, "We'll send them our geography scrapbooks, that we have made with our own hands They ought to like them, don't you think?"

George Jefferson thought hard. He didn't want to give his scrapbook away. He wanted it all himself. He had found the pictures and he had pasted them in. He just couldn't give it away!

"Won't they have any books at all?" said June.

"A few, but not enough," answered the teacher. "They can always use new books and pictures, and things like that."

George Jefferson swallowed twi He had lots of picture books at hom It would soon be vacation. He cou make another book for himself. Pe haps he could find all those boats a ships again. And even if he couldn' he had his other picture books. He he up his hand.

"I'll send my boat book to those ch dren," he said. "And I'll make anoth one to send them, too. A big fat o with all sorts of things in it."

So it happened that one day a pa age came to the teacher who had wr ten the letter. The smallest boy in t school got to open it. He took the sc sors and cut the string. Then he u wrapped it. There they were! Scra books and scrapbooks and scrapbook Dogs and horses, and children and rive and aeroplanes and farms and hous and, best of all, two big, fat ones boats and boats and boats!

Worship Program for Juniors
By Mildred Ozbun

Theme: "Bringing Happiness to Others."

Aim: To create in the hearts of the Junior boys and girls a love and friendliness for their fellowmen and a desire to make others happy.

Prelude: "Savior Teach Me Day by Day." No. 172, (*American Church and Church School Hymnal.*)

Hymnic Call to Worship: "Dear Lord and Father of Mankind." (No. 188, first stanza.)

Scripture: 1 Cor. 13. (This may be given from memory if the Juniors ha learned it.)

Hymn: "O Master, Let Me Wa With Thee." (No. 281.)

Hymn Prayer: (Read first and i verses of No. 277) "Teach Us, O Lo True Brotherhood." (To be read rev ently as a prayer.)

Story and Song: "Jack's Conscien Speaks."

Recognition Service: (Visitors, Bir days, etc.)

Offering Service: (Use regular offer service.)

Closing Prayer: (By leader.)

Jack's Conscience Speaks

By MILDRED OZBUN

DOWN in the Southland are many boys and girls just your age, but some of them are black and we call them Negroes. Lots of boys and girls very thoughtlessly, call them "niggers" and do not treat them as God would have us treat our fellowmen. God doesn't care what color a person's skin is, whether it is black or white or yellow, he loves everyone alike and wants everyone to be happy.

Some of these colored boys and girls live and work on large plantations and do not have the good things and opportunities or the fine big schools and churches that white boys and girls have. We must help make an education possible for them and help make them happy by bringing our offerings that we may show them we are interested in them and really want to make them happy.

I am going to tell you about a little boy who almost forgot a promise and what his conscience said to him.

This little boy's name was Jack and he was in the Junior department of his church. One Sunday morning the teacher told the Juniors about the colored boys and girls who wanted to learn how to read and write and to learn t story of Jesus and asked how ma would not buy any candy or go to t show, but would save their dimes a nickels for one week and bring th offering on the following Sunday mo ing as a love gift to the colored bo and girls.

Every boy and girl promised to s his money for one week, but I want tell you what happened to Jack. Ja didn't have to work like other boys get money, because his parents alw gave him plenty and let him buy the candy he wanted and go to the sh whenever he wanted to, and it was very easy for him to save money, e especially for people that he had ne seen. But when Saturday came Ja had managed to save sixty cen Usually on Saturdays, boys have to some work around the house, but Ja never did, so he decided to go up to and look in the shop windows.

And do you know what Jack did w his sixty cents? He put it in his poc before he went to town, and this is w he said to himself, "Sixty cents is very much and it won't do anyone m

so I'll just put it in my pocket. e I'll see something up town that it.''

k passed a lot of stores, only stop- ong enough to look in the windows, e came to one where there were nds and colors of marbles. He had f marbles at home, but none like in the window and he wanted He had sixty cents in his pocket e could spend some of it and still some left, and just then Jack's ence spoke to him and this is what d:

me one behind scenes sing the sec- stanza of ''Somebody'' No. 288, *ican Church and Church School al.*)

k then remembered his promise and l away from the window and walked wn the street. But Jack, like a lot ys forgot easily and when he came to avorite candy store, went in. And uch candy, and there was his favor- ud, chocolates. Mr. Brown, the clerk, knew Jack quite well said to him. e chocolates, Jack?'' ''Yes,'' said ''and I want a lot this time for I sixty cents today.''

Mr. Brown was weighing the candy, is what Jack heard: (Someone the third stanza of ''Somebody.'')

Here's your candy little man,'' said Brown. ''Take it back,'' said Jack, romised my teacher to save my money veek for the colored boys and girls want to learn like we do, and I t forgot.'' He left the store in a so he wouldn't be tempted to buy andy, and started home.

On his way home, Jack had to pass a picture show, so he stopped to look at the pictures on the outside. ''Oh!'' thought Jack, ''this looks so interesting and it's a Western picture! That's just what I like. It's early yet, so I'll just go in to pass away the time.'' While he waited for others ahead of him to get their tickets, he again heard the voice saying:

(Someone sings the fourth stanza of ''Somebody.'')

Again Jack turned away from temptation and went on his way home, whistling a merry tune. He felt pretty good, so when he got home he surprised his mother, and helped her wash the dishes and do the dusting. That made his mother so happy that she gave him a dime and now he had seventy cents.

Sunday morning came and found a smiling and happy boy at Sunday school with his love gift. When the teacher asked how many had brought their love gifts, every hand went up and it seemed that Jack's went the highest.

Jack was very glad that he had not spent his money on himself for he had made himself happy and though what he gave wasn't very much, he knew that with the gifts of the others, it would help to make the colored boys and girls happy.

And then again he seemed to hear his conscience speaking, though it was an approving one this time, and Jack was a very happy little boy.

(Someone sings the last stanza of ''Somebody.'')

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rship Program for Intermediates and Seniors

me—''Sharing the Best.''

)—To cultivate on the part of these people the desire to share the best ian educational advantages with the d young people and to point out the ulness of this sharing enterprise.

ore the program begins—Prepare ost in the front of your school or tment assembly room one or more s, bulletin boards or canvas charts ying pictures of several colored people who have made good. Have of poems, articles, songs, books or productions from their heart and Some terse sentences they have n, displayed in motto form will help eating the atmosphere desired for program. Pictures of the school ngs supported by Disciples of Christ, ictures of those who supervise and in these schools will add much to esired impression. Most of this ma- can be found in current or earlier of WORLD CALL.

lude—''Teach Us, O Lord, True erhood.'' (No. 277, *American h and Church School Hymnal*) or p River.'' (A spiritual.)

l to worship—

a good thing to give thanks unto ehovah,

And to sing praises unto thy name, O Most High;

To show forth thy lovingkindness in the morning,

And thy faithfulness every night. . . . .

The righteous shall flourish like the palm-tree:

He shall grow like a cedar in Lebanon.

They are planted in the house of Jehovah;

They shall flourish in the courts of our God.—Ps. 92:1, 2, 12, 13.

Hymn—''Where Cross the Crowded Ways of Life,'' No. 279, or ''Take the Name of Jesus With You,'' No. 272, *A. C. & C. S. H.*

A prayer of invocation—(By a Senior.)

Hymn—''Teach Us, O Lord, True Brotherhood.'' (See prelude. Use at least three or four stanzas.)

The Father speaks—1 Corinthians 13. (Repeat in unison if the group have it memorized, otherwise have one of your best readers give it, using the American Revision.)

Three Life Stories in Brief—

First: Patrick Henry Moss.
Second: Isom C. Franklin.
Third: Mrs. Rosa B. Grubbs.

(These should be assigned to three of the Intermediates several days in advance and they should make careful preparation so as to give these few facts in their own words. The department superintendent should make sure to state before these three brief life-stories are given that these are only three out of many and are merely typical of those who have made good when given a chance at the best in Christian training.)

Prayer—(By department superintendent or a teacher, sealing the stories of success in the hearts of the young people.)

Offering—(Receive the offering in the usual, orderly fashion.)

Hymn—''O Master, Let Me Walk with Thee,'' No. 281 (*A. C. & C. S. H.*)

Closing worship thought—

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.—Matt. 7:12.

Patrick Henry Moss

FROM one of the Mississippi Delta plantations a boy came to Edwards that he might attend Southern Christian Institute. His folks had warned him against coming to this school ''for,'' they said, ''they teach that there is no God.'' This made him unusually critical or at least always ready to detect errors. He soon found out however that he had been misinformed, that the teachers in this school were true to God's Word. The next fall he came forward and became a member of the church.

After several years in school he began preaching in Kansas, then went as Bible teacher to Piedmont Christian Institute, then became National Director of Religious Education among the Sunday schools of his people. This position he has been filling faithfully and with remarkable success for many years. Several years ago when the United Christian Missionary Society wanted someone to visit the Sunday schools of Jamaica and to encourage the workers there he was chosen to go. This special piece of service he did with fine Christian spirit. The name of Patrick Henry Moss is a household word throughout the brotherhood.

Isom C. Franklin

ISOM C. FRANKLIN entered school in Edwards, Mississippi, in 1895 as a careless boy. During his school days he had to work for a neighboring planter to pay his way. The planter suspicioned him and almost threatened him if he made trouble. On Saturday he found the young man was leading a group of boys to work, a thing which had never been done there before. Later he found him fixing the fence to keep the hogs in. A few days later he said to J. B. Lehman, superintendent of the school, ''I have always been your enemy, but when I saw what this boy did I found that you were doing this country more good than all the rest of us put together.''

Franklin taught country school after finishing his own school work, then took charge of the Alabama Christian Institute, afterwards returning to Mississippi, where he now serves as pastor of a group

of churches and is president of the state convention. To speak of him among his people is to command their respect.

Mrs. Rosa B. Grubbs

IN 1886 a girls' Sunday school class composed of Ethie Burlingame, now Mrs. J. B. Lehman; Miss Georgia Kinney, afterwards Mrs. Miner Lee Bates; Miss Emily Kinney, afterwards Mrs. Grant K. Lewis, and a half-dozen others, were induced to support a young Negro boy at the Southern Christian Institute, Edwards, Mississippi. The boy chosen was K. R. Brown who remained a few years. He was a loyal young man and sent his children to this same school. Rosa, a daughter, graduated some years later and returned for a year after graduation. She then taught in our school at Lum, Alabama. Then she was chosen as field worker among the women of the colored churches in which position of Christian leadership she has served for a number of years. She is respected and her leadership is followed with confidence by the women of her race throughout the churches in America.

Worship Program for Young People and Adults

By Loren L. DeWitt, Ernest A. Hamm and Ernest Marsh

Theme—"Developing a Race Christward."

Aim—To lead the group to feel the Christian's duty to help the Negroes of America to live the Christian life.

Prelude—(Instrumental) "O Zion, Haste" (No. 335, *American Church and Church School Hymnal*).

Call to worship—

Leader—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28.)

People—Oh come, let us worship and bow down;
Let us kneel before Jehovah our Maker. (Ps. 95:6.)

Invocation—(Brief prayer by the leader with the theme in mind, and asking God's blessing upon the people.)

Hymn—"With Joy We Hail the Sacred Day" (No. 11, *A. C. & C. S. H.*)

Scripture—Matthew 4:23; Luke 12:33, 34; Hebrews 13:15, 16 (To be read by one person).

Prayer—(By some person who has been asked to lead the people in prayer for the Negroes and those who help to lead them to Christ.)

Hymn—"I Need Thee Every Hour" (No. 187, *A. C. & C. S. H.* One stanza as a response following the prayer.)

Special Talks—(By two members of the group.)

The Need Among the American Negroes.

What We Are Doing to Meet the Negro's Needs.

Hymn—"Lord, Speak to Me, That I May Speak" (No. 343, *A. C. & C. S. H.*)

Offering—

Leader—Freely ye received, freely give. (Matt. 10:8.)

Instrumental Music—"I Gave My Life For Thee" (No. 163, *A. C. & C. S. H.*)

Offertory Prayer—(By the leader.)

Processional to Classes—(Instrumental.) "Lead on, O King Eternal" (No. 246, *A. C. & C. S. H.*)

What We Are Doing to Meet the Negro's Needs

THE Negro's needs are twofold. He needs an education and he needs Christ. We are attempting to supply his need of an education with the work of the following institutions: Southern Christian Institute, Edwards, Mississippi; Piedmont Christian Institute, Martinsville, Virginia; and Jarvis Christian College, Hawkins, Texas.

What do they do at these schools? Glance at the activity of the Southern Christian Institute as a representative example. It is located on a plantation one and one-half miles west of Edwards, Mississippi. This school has an elementary school, a junior academy, an academy, a junior college, a music, Bible and industrial department. In 1927 two hundred and forty-nine students were enrolled. The school has issued diplomas to 118 graduates. It is on the list of the accredited schools of the state of Mississippi. There are 1200 acres of land and 19 buildings valued at $298,000. Here we have thirteen full-time teachers with a staff of fifteen helpers and officers, making twenty-eight workers in all. This school needs at once $47,000 for additional teachers and equipment. The total immediate need of all the Negro schools is $240,000. At Edwards they have their own church in which the students serve as officers. In this school the preachers for the Negro churches of a wide area are trained. They have their Y. M. and Y. W. C. A., and their Christian Endeavor. Many students come to the school who are not Christians, but all who have left there have been Christians. Eight young men have gone from Edwards to serve as missionaries in Jamaica and they are reported to be among the best at work on the island.

What are we doing to meet the Negr religious need? We are preaching to t the gospel of Jesus Christ. This ev gelistic work is presided over by a Co mittee of Ten, composed of five Negr and five white men appointed by t United Christian Missionary Socie They in turn appoint one man as sup intendent over the field work. At pr ent we are not trying to build n churches, but to make the existing c self-supporting. The superintendent he them settle their disputes, hires pres ers, and administers monetary aid those deserving it. In 1926 twe churches received gifts of five thousa dollars. These two efforts to meet t needs of the Negro have been fruitf but they are inadequate. They will ne be adequate as long as our mission offerings are so small. This worthy wo calls us to heroic giving and to continu Christian example.

The Need Among the American Negroes

ALTHOUGH there is a growing int est among the people of the Uni States, in the education of the Americ Negro, there is yet a great need in t regard. The World War showed th 75 per cent of the Negroes recruited we illiterate—could neither read nor wri Since that time progress has been ma but there is great need for more scho and colleges, especially Christian schoo among the Negro youth of the country.

The *Year Book* shows a total of 4 Negro churches, with a total membersh of 30,990, and a total of 338 pasto or 160 less preachers than the report number of churches. The churches a small and weak, and cannot evangelize t great number of Negroes outside t church. The membership of the church is small in proportion to the large Neg population of the country. The church are in great need of leaders.

The Negro Disciples are alert to t need. For several years they have be appealing to their white brethren to he them supply this greatly needed leade ship from among their own people.

We are responsible for the black man presence in America, let us accept the r sponsibility for the meeting of his spi tual needs. The worthy response on t part of the black man in school and the church is concrete evidence of h willingness to be helped Christward.

Missionary Illustrations of Uniform Sunday School Lessons

By EDITH EBERLE

May 5: What Hilkiah Found in the Temple

In countries where the Bible in the language of the people is taken for granted, Christians would perhaps appreciate their privileges more if they read the following letter, received by the National Bible Society of Scotland from a missio ary in Rhodesia:

"I enclose herewith £ 4 towards t funds of your worthy society. Ma thanks for the advance copy of t Nyanja Bible. What joy amongst o Nyasaland Christians its appearance in th

'brought! I kept the arrival quiet Christmas morning, when a service eld. The table was covered with a ful cloth, and on this the precious was laid and was covered by another No one but myself knew what was neath. When the upper cloth was ed the eager eyes of the people saw ible. A portion of Isaiah was read it as the Christmas Scripture Lesson. ervice was over, the Book was in- d, and on the table thank offerings laid. That is where I got the £ 4 Please accept this small offering a most grateful missionary and mem- f the mission congregation. These ers are all from societies working in land. We are now looking forward arrival of the four boxes with the ."—*Missionary Review of the World.*

the early months of the entrance of merican government into the Philip- Islands, a young man called on p Stuntz of the Methodist Church sked for a private interview, insisting ll doors and windows be closed, and drawn. When all these precautions een taken, he said, "I have walked miles to ask you a question that more to us Filipinos than any other on I could ask. I want to know s safe for us to have a Bible in my The soldiers say it is safe but I t believe it." He then quoted to rprised Bishop the article from the Code that indicated the punishment would follow if one kept a Bible. He ued, "Under the operation of that ny father was dragged from our and we never saw him alive again. I was eleven years old. I have sup- l my mother as best I could and now a wife and two children. I want to re it is safe." When he was con- l that it was safe, he returned home great rejoicing in the almost un- able joy of daring to have his Bible ead it openly.

12: The Early Ministry of Jere- niah

m is one of the most difficult mission of the world, the stronghold of ism. In the early days of Christian naries there was severe persecution great difficulties to overcome. And today, even though the royal family Christianity, young people still meet lty.

Noon, or Nai Noon (Nai, the se word for Mr.) was disowned by arents when he became a Christian, e was so earnest and patient that several years he was forgiven and back into the home. He has won t every member of his family to and the family god has been ed from the home.

s Cham, or Maa Cham (Maa, the se word for Miss) is the only ter of a wealthy nobleman. She be- a Christian while a student in the n school for girls. After her ation she remained in the school as cher. Later a call came for her to a girls' school at one of the mission tions. She asked her father's per- mission, he refused, demanding that she give up her religion, come home and live as a nobleman's daughter should. She begged him to let her keep her religion and her work but he said, "Either come home and give up your religion or I will give you up." Because she refused she was driven from home.

May 19: Jeremiah Calls to Obedience

From Persia, where the work of Christian missions has ever been difficult, comes the story of the way in which two prominent young men, members of wealthy noble families hearkened to the voice of God. A missionary and a group of his Persian helpers had gone to the fanatical Moslem city of Turbat where a young man came to inquire as to Jesus Christ of whom he had heard. "For two days," the missionary says, "I gave him as much instruction as I could before I left Turbat but he was so busy talking to his friends about his new faith that it was difficult to find time to teach him." Soon he brought with him a friend, another sheik whom he had led to believe in Christ. The missionary asked this newcomer how he had become interested in Christianity and he said that he had gone to the mission hospital one morning and listened as the doctor was having prayer. He was impressed with the prayer and the Bible reading feeling his heart strangely drawn. Then when he saw what was being done for the sick and afflicted he was still more touched. "When I saw how the Christians were healing our sick while we were doing nothing for them, I realized that the teaching concerning Christ must be true."

May 26: God's Law in the Heart

Practically all Korean Christians are Bible students. Whole chapters of the Scriptures are memorized even by the illiterate and aged. But they not only memorize the Scriptures, they put them into practice! One day a sturdy Christian from the northern part of the country presented himself at the missionary's door, saying, "I have been memorizing some verses from the Bible and I have come to recite them to you." He had walked a hundred miles to recite the Sermon on the Mount which he had just learned and was able to recite, letter perfect, to his missionary pastor.

"But," cautioned the missionary as he commended the man for the splendid memory repetition, "It is not enough to have simply memorized the Sermon on the Mount, you must practice the teachings."

"That is the way I learned it," said the man, his face lighted with a smile. "I tried to memorize it but it wouldn't stick. So I hit upon this plan. I would learn a verse and then find a heathen neighbor and practice the teaching of that verse on him. Then I found it would stick."

And thus did this humble Korean Christian in a heathen city, far away from Christian influence take that matchless code, and verse by verse, precept by precept, make it a part of his very being by trying it out upon his neighbors.

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THE headquarters family welcomed home President and Mrs. F. W. Burnham in diverse ways. They landed in San Francisco, March 20 and, reaching Indianapolis the next week, made their first appearance at the Missions Building, Thursday, March 28, in time for our pre-Easter communion service held that afternoon in the chapel. They met again in the evening for an hour of prayer in the chapel with the secretarial group. On the following Tuesday night the Ministerial Association of Greater Indianapolis sponsored a dinner in honor of Mr. and Mrs. Burnham at the Y. W. C. A., which was attended by about a hundred members of the Association and the United Society. Monday night, April 8, the headquarters group and the members of the Executive Committee who were in the city early for the committee meeting the next day, fellowshiped right merrily at a family dinner at Sherman Inn. Mr. and Mrs. Burnham are living in the Charles Darsie home until they find a permanent residence in Irvington.

Speaking of Irvington, the quotation from Solomon used by President Charles T. Paul at Mrs. Ellie K. Payne's funeral service (see page 15) aptly describes our delightful home just now: "Lo, the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come."

Mrs. Payne's funeral service, held in Downey Avenue Church, was attended by the United Society group in a body. Office activities were suspended during the time of the service and several who were closely associated with her in the work, went to the cemetery.

The chapel, dear to the memory of missionaries around the world, is likewise growing in the affections of the new headquarters group. It has been the scene of one funeral, numerous prayer meetings and daily chapel services since our arrival in the building last summer, and now it has witnessed a wedding! On Saturday, March 23, Miss Mayme Garner, assistant superintendent of circles and triangles, marched down its short aisle to become the bride of Gerald Miller, a promising young ministerial student at Butler University. Alexander Paul performed the ceremony. The bride and groom left that evening for Denver, Colorado, where they will make their home for several months, expecting to return to Indianapolis in the fall.

Mr. and Mrs. H. M. Reynolds of Pendra Road, India, are rejoicing at the arrival of Marion Joyce, born January 29.

We regret to report the death of Mrs. C. M. Yocum's father, J. D. France, who passed away at West Middletown, Pennsylvania, March 30. He was 86 years old.

Word has been received of the steady improvement of Dr. Jennie Fleming of India, following a serious operation performed in February in Calcutta. She has returned to her station in Mungeli and will soon resume her active duties.

A group of "friendly ambassadors to the ancient eastern churches" who are attending a religious education conference at Baalbek, Syria, includes our own Robert M. Hopkins, now secretary of the World's Sunday School Association.

A white elephant for Christmas!

This is the "Christmas Tree" upon which hung the presents for the missionaries at Kulpahar, India, this year. It is the ingenious device of Zonetta Vance, made out of a table, two oil boxes, an ironing board, lots of pillows, cushions, sheets and blankets. Miss Vance writes: "A blanket around each table leg and sheets over all, one cornerwise over the head and rolled in and pinned to make the trunk—then with a gay rug on her back and tinsel and Christmas bells and all, she was quite a fine *hathi!*"

Miss Lucy King DeMoss of Cincinnati will give part time editorial service each month to the missionary education department whose increasing effectiveness necessitates additional help in the preparation of educational material for the local churches.

The church at Eldorado, Kansas, is rejoicing in the dedication of their remodeled building free of debt. For the raising of $20,000 on dedication day and the high spiritual tone of the proceedings, they give most of the credit to John H. Booth, who led them in that service.

Union Avenue Church, St. Louis, had a "Bader Night" recently, when the church not only did honor to Jesse Bader, who was the chief speaker of the evening, but took occasion to show its appreciation of Mrs. Bader, who has served the chur as assistant pastor for several years a whom they were not willing to relea when the United Society moved to India apolis.

Missionary news includes the sailing f home of Mr. and Mrs. C. G. Elsam Jamaica on April 1, on account of M Elsam's health. From Africa Mr. a Mrs. David A. Byerlee and children, M Goldie Alumbaugh and Dr. and Mrs. L. Jaggard and children landed April 2 New Orleans. Mr. and Mrs. Ivan Grigsby of Mexico are the parents of fine eight pound son, Paul Gordon, b February 1.

Miss Louise Macklin, daughter of and Mrs. W. E. Macklin of China w married on November 22 to Fred Boult in the British Legation Chapel in Peki

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It was good to have at headquart again Mrs. Anna R. Atwater, former vice-president of the society. She was h for several days during March and p sided over a meeting of the executive co mittee of the Christian Woman's Boa of Missions.

We are happy to report that each every member of the regular headquart family has made a pledge for Self-Den Week, thereby establishing a 100% r ord for this group.

Harry Munro, who for three years served as superintendent of leaders training, is leaving to give full time the programs of the Christian Board Publication. Since coming with the ciety, Mr. Munro has divided his time tween the two organizations and the moval of the society to Indianapolis ma impossible a continuance of the part-ti arrangement. Mr. Munro has rende conspicuous service and it is with reg that his resignation is accepted.

Word has just come that the $6,000 f being raised in southern California to plement the $6,000 already in hand the erection of the first unit of an edu tional building for our Japanese Ch tian Institute at Los Angeles on the property secured for that purpose, has b completed. The plans for the build have been approved and the contract soon be let.

So far it has been possible to prov members of the faculty for two of four Missionary Education Movement c ferences. Miss McGavran will te "Missionary Materials and Methods" juniors Silver Bay, N. Y., using the b recently completed by Miss Eberle and self. Miss Mary Campbell will teach foreign missionary book for seniors young people at the Seabeck, Washing conference.

Nanking Theological Seminary Reopens

By DR. H. F. ROWE, PRESIDENT

Faculty Nanking Theological Seminary

YES, it is a fact that cannot be denied, that the seminary is again going. After a long and difficult contest succeeded in having the Methodist Conference Academy buildings vacated. It would be a long story to tell all the incidents in the contest. Perhaps it is enough to say that it was finally necessary to carry the matter direct to General Chiang Kai-shek, asking that the 46th Army be hastened in its departure. Most of them had already gone, but the buildings could not be occupied while the stragglers remained and, some of whom were not paid until a few days before they evacuated.

But after all is not the important thing. It gives us great joy and satisfaction that we have assembled a faculty at least half as large as that which was broken up in March, 1927. There are three Chinese professors, while there are five missionaries, only one of whom is giving less than full time. There is a small body of students, very small compared with what we had before the break-up. At present it does not amount to quite twenty-five per cent of that number. However, the great reason for thankfulness is that only a little over a year and a half after the Nanking event, some of us are here at the old task, attempting to educate a ministry for the Christian Church in China. If anyone had, even within six months after the events of March 24, 1927, prophesied that within so short a time it would be possible to make a new beginning, he would surely have been considered a visionary. Some of our oldest missionaries said on their way to America, that it would be from two to fifteen years before missionaries could return to China. Surely, this indicates that the government has become fairly well established, and, which is much more important, that the church in China is ready to again go forward. For after all, it was the Chinese church which saw the vision which demanded that the seminary should be opened. They understood some of the difficulties; they realized that the enrollment would be small; they knew it would not be easy to assemble a faculty. Yet they had faith to believe that it was possible, and they have had the courage to plan for this consummation. To them belongs the credit for what has been achieved.

Letter From the President

'S NOT everbody who gets a personal letter from the President of United States.

ıid if you were sick and a cheerful r came to you from him, wouldn't be happy?

course you would.

ıat's why Mrs. Ada N. Miller, 82, est of the Florida Christian Home in ray Hill is happy today, although ill. e has received a letter from Presi- Hoover, signed by him and ad- sed to her directly.

ı November 7, the day after the tion, Mrs. Miller, happy that Mr. ver had won, climbed on a chair to a picture of the next President on wall of her room.

The chair slipped and she fell. Her wrist and hip were broken.

Mrs. Bessie C. Reaser, superintendent of the home, wrote President Hoover of the accident.

Just a short time ago, Mrs. Miller received a personal letter from Mr. Hoover, which reveals the kindly nature of the nation's chief executive.

Here is what he said:

My Dear Mrs. Miller,

I have just been informed of your recent accident and want you to know of my sincerest sympathy.

Please let me take this occasion, too, to thank you most heartily for your support during the campaign. It has touched me to know of your friendly interest in my candidacy.

I hope that the future has in store for you much of comfort and happiness.

Yours faithfully,

(Signed) Herbert Hoover.

At the Florida Christian Home, Mrs. Miller is known as Grandmother Miller.

Although still in bed because of her injuries, she may soon walk again.

She is sweet and cheerful and happy as can be that President Hoover wrote to her.

The letter has done more than anything else to make her happy and start her back to recovery.

MRS. BESSIE C. REASER.
Superintendent.
Jacksonville, Florida.

Glimpses of Our Union Work

(*Continued from page* 32.)

members students of Colegio Americano and other schools who are preparing for definite Christian service. Its purpose is about the same as a Student Volunteer Band at home. During the latter part of the year it was invited to have its representatives speak to several of the churches of the city. It promises to do a very fine work in recruiting new students.

A new feature of the Seminary this year was the night school for lay preachers and students who cannot attend the day classes, but desire to better prepare themselves for work in the churches. Classes were held two nights a week for about twenty weeks, with an enrollment of some fifteen.

Two applications for new students have been received, which assures us of seven students for next year.

INSTITUTO MODELO OBRERAS CRISTIANAS is a Bible Training School for women conducted by the Methodist Episcopal Board and the United Christian Missionary Society. It started its year, March 12, 1928, with seven boarding pupils and eight outside students. Later one of the outside pupils came in to the boarding department, making a total of eight girls living in the school the larger part of the year. Miss Beissell took over the work of *directora* in the absence of Miss Ruth E. Fish, who was at home on furlough. Mrs. Hugh J. Williams acted as *vice-directora*, but did not live in the school.

Out of this school is coming the leadership of the church of today—and how we need this leadership. We have churches, and in these churches are hundreds of men, women and children. No one can touch the women in the homes to help them form Christian habits but another woman.

One graduate comes from a cultured Catholic family, is a graduate of Crandon, is polished and has a great deal of poise. She is entering Miss Gilliland's work in the Central Church of Montevideo, just the place where her talents may be used to the best advantage. She was the only one of the girls who made outside contacts and took advantage of outside courses and lectures. She is quite a writer and speaks English perfectly.

Helena, in the second year, of German parents and German education, speaks and reads English. She is the personification of German economy and efficiency, a musician in temperament, and will make a great contribution in our church music in translating and transcribing hymns, etc.

Marka, a Czecho-Slovak girl, who came from Bulgaria six years ago, is only twenty years old, but because of having to work so hard all her life at manual labor seems older. She has ambitions to become a nurse, and she will! She was the best student in the cooking class, is having a class in cooking at the Gleason Social Center in Rosario this summer.

Elvira is one of a family of twelve Argentines. She is very, very timid, though quite intelligent. In her own home town she will be able to do a great deal.

Emeteria is a Spanish girl from Santa Fe. She is one of the many miracles which result from this school. Not only is she changed physically, but also mentally. Her great influence will be among the poorer women in their homes. She has no timidity in talking to anyone of the gospel message, and she always has some rare experiences to tell. This year she finished a course in bookkeeping in one of the government free schools, which she had started formerly. Before the year was up she had given her teacher a New Testament and had interested several of her classmates in the church.

Board of Education and Work of Our Colleges

(*Continued from page* 29.)

Los Angeles, California. On the evening of May 10, California Christian College will hold a unique banquet. The banquet will be unusual in that for every two places served there will be a one-hundred-dollar contribution. It is expected that from $20,000 to $30,000 will be secured in this manner. The banquet is in commemoration of Founders' Day and friends from all over California and adjoining states will attend the banquet. Charles C. Chapman, president of the board, will preside at the banquet. Dr. Arthur Braden, president of the college, will make a statement regarding the growth and opportunities of the institution. The college members and students will furnish the music for the occasion. Dr. H. O. Pritchard, secretary of the Board of Education, will be the chief speaker. The resources derived from this banquet will be used to meet the current expenses of the college.

Cisco, Texas. The summer session of Randolph College will open June 3 and continue eight weeks.

To date the enrollment of Randolph College has reached a total of 202 students consisting of seventy-nine in first year college, sixty-four second year college, twenty-eight high school, thirty-one fine arts and unclassified.

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Encouraging News

Encouraging news comes from Japan in the report of the baptism in the Takinogawa Church, Tokyo, of two boys from the Boys' Middle School, January 6.

inisters His Own Estate

AGED man in a southern state re- ntly invited a secretary of the Christian Missionary Society to im for the purpose of conference the final disposal of his estate. ntrinsic value of the estate was but it was wonderfully rich to him t it represented of life. He had farmer all of his life until the ties of years forced his retirement. he had represented years of hard, nt toil on the part of himself and fe. They had lived frugally that ight have comfort in their old age. y saw the end approaching they deeply concerned as to what become of their life savings after ad reached the end of the way. As rs of the church, with a sense of dship, they wanted to return to God lly portion of the wealth he had en- l to them.

ing the conference he remarked to cretary: "My wife and I worked to acquire the little we have. We want it to go to somebody that appreciate it or to somebody who waste it in riotous living. I have up my mind that the best use we ake of the little we have, after we rough with it, is to put it into the of some of the boys and girls left ns or worse. I want to be sure of ing to the Southern Christian Home lanta. I'd like to make a perma- fund of it so that after we are both it will help to support that Home."

discussed the uncertainty of wills the litigation that so often arises them. They could not make a gift ny part of their estate, since they d the income for their support. The rence resulted in his turning over to society $10,000 in United States rnment Bonds and accepting an an- bond for the same amount. Upon $10,000 they will receive six per cent ng as either or both of them live. their decease this $10,000 will be- a permanent memorial fund, yield- an annual income of five or six hun- dollars a year, which will be used rd the support of the boys and girls shall find comfort and care and "a ce" under the friendly roof of the ern Christian Home. No risk of le over a will; no danger of their savings being dissipated by some un- ciative person or persons; no dimin- in their income; and the realization they had invested, safely and Chris- y, for time and eternity, brought to a sense of relief as well as satis- on and joy.

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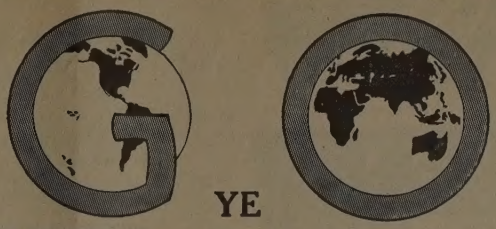
om the Daisy Drake Missionary So- of Washington, Indiana, there has n the Central Christian Church, which w one year old. March 3, when the ch went into its new building there 641 in Bible school, twelve additions three baptisms.



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Have you placed that responsibility on the hearts of every individual, class and department within your school?

If So

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See the poster pamphlet sent to your superintendent and pastor for facts and suggestions which will assist you to plan your program.

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Missions Bldg., Indianapolis, Ind.

Please send sufficient copies of the special Children's Day Program, "Children of the Forest," for a school with an average attendance of _____. It is understood that an offering will be taken and sent to U. C. M. S.

Signed_____ Name of Church_____

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A Georgia Church Has a "Maus" Month

MISS CYNTHIA PEARL MAUS, the pioneer young people's superintendent of the Disciples of Christ was with the First Christian Church, Savannah, Georgia, in a special educational-evangelistic emphasis month from March 9 to April 9, inclusive.

The average church thinks nothing of writing into its budget from five hundred to a thousand dollars to take care of an annual revival meeting. An increasingly larger number of churches, from year to year, are discovering that it is more valuable and less expensive to invest a definite amount of money in a truly educational and evangelistic emphasis in which every phase of the local church's educational program is strengthened and made more productive in kingdom building.

Miss Maus is a pinoeer also in this type of service with the local church. She has served churches at Yakima, Washington; Little Rock, Arkansas; Paris, Texas, in like periods of service and regards this phase of work as one of the most vital and important kinds in which the local church can invest. Miss Maus led the First Christian Church at Savannah in the friendly "Home Visitation Plan of Evangelism" in addition to speaking each Sunday morning and holding through the week conferences on every phase of the church's educational program with leaders of every organized group in the church's life.

The following schedule of one day's activities is suggestive of the range of service that can be rendered in these local church educational emphases:

Sunday, March 10

9:30 A.M. Pastor spoke in the junior department assembly concerning "Jesus and Evangelism."

11:00 A.M. *Church Service*—Miss Maus spoke at the morning church service on "Youth and the Church."

3:00 P.M. Junior Leader's Conference. Each Sunday afternoon at 3:00, Miss Maus held a special conference on Junior Materials and Methods with all the teachers, officers, helpers and special workers with Junior boys and girls.

4:30 P.M. High School Department Conference. Each Sunday afternoon at 4:30, Miss Maus held a special conference with all the teachers, officers, and boy and girl leaders of the high school department and C. E. Society on "Youth's Christian Quest."

6:00 P.M. Young People's Department Conference. Each Sunday evening Miss Maus led a special conference with young people and their leaders on Youth's Crusade with Christ.

7:30 P.M. Evening Church Service in charge of the pastor, J. Randall Farris.

In addition to such Sunday schedules, which were followed during the entire month, week-day conferences with church leaders were held and the mid-week church night services featured various educational themes. Following the culmination of interest on Easter Sunday, when a general let-down is often experienced, an intensive week of conservation of the spiritual and educational harvest was led by Miss Maus. The month's activities closed on Monday, April 8, with an evening with the "Fine Arts and Artists" when Miss Maus, one of the best dramatic artists of the day, assisted by local musical artists, gave an interpretation of great ancient and modern classics.

Summer Conferences on the World Mission of Christianity

AT SILVER BAY, on Lake George, N. Y., June 28—July 9, there will be held the twenty-eighth conference of the Missionary Education Movement of the United States and Canada.

The theme of the conference will be "The World Mission of Christianity." In classroom work, platform meetings, open forum, personal interviews, the emphasis will be on the new outlook in missions, and training in leadership for the larger missionary program. A strong faculty has been secured, including such leaders as Dr. T. H. P. Sailer, Dr. Milton T. Stauffer, Dr. H. Paul Douglass, Dr. Charles H. Sears, Prof. John Clark Archer, Dr. Fred Winslow Adams, Miss Ruth Seabury, and a number of others. Grace McGavran, of the U. C. M. S. is to teach the course on junior methods.

The conference is open to men, women, young people. An attractive folder has been prepared giving full information regarding the conference, which can be obtained from Walter Getty, Missionary Edu-

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United Christian Missionary Society

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Movement, 150 Fifth Avenue, New ity.

conferences of the Missionary ion Movement are held at Blue N. C., June 25 to July 5; Asilomar, nia, July 8 to 16; Seabeck, Wash- July 20 to 30.

four are advanced Leadership nces for leaders of missionary edu- in the local churches. Delightful ns can be combined with all, as on the water excepting Blue Ridge s surrounded by mountains.

onary conferences and schools for and girls only are to be held in core of places in the states. The School of Missions in Colorado held June 19-27. Further informa- ay be obtained from Mrs. W. J. , 1001 Tenth St., Boulder. The at Lake Winona, Indiana, and the Lake Geneva, Wisconsin (July 1-8), ad a good representation of our from surrounding areas each sum- A Missions Home at Winona and Lake Chautauqua, N. Y., afford portunities for those of our mis- s who can arrange to be present. utauqua the Home Missions week e Foreign Missions Conference al- ttract national figures from all s.

ier information regarding these nces will be contained in the State The Missionary Educati n Depart- f the United Society will be glad detailed instructions to any per- erested in a specific school.

Retreats in China

Gathered for the "Retreat" in Wuhu

A VERY significant event for the churches and the work of the China Mission of the United Christian Missionary Society was a retreat held November 27, 28 and 29, in Wuhu with representatives of all the stations except Luchowfu.

The purpose was to consider in an atmosphere of quiet, unhurried discussion, meditation and prayer, the present condition of our Christian work and take counsel for the future.

All the topics, except the last one, were selected from the report of the Jerusalem Conference of the International Missionary Council, as being the parts of that report of most immediate significance to our churches and people and the last one considered how best to carry the benefits of the discussions back to the churches. Our own situation and problems were thus considered in the light of the world-wide view. The delegates for the whole time of the retreat concentrated their attention with singleness of purpose on these topics. The discussions were serious and thoughtful; the devotional periods were permeated with deep earnestness of feeling.

The gathering was fortunate in securing the attendance of Dr. D. Willard Lyon, of the Y. M. C. A. National Committee, who had attended the Jerusalem Conference.

Similar meetings have since been held in Chuchow and Nantungchow when much of the inspiration of the Wuhu conference was passed on to those present. At the Chuchow meeting in one of the devotional periods Dju Hsuinchang of Da Ma Chang, gave the following fresh interpretation of the Parable of the Talents:

"The point for us to note in this parable is the failure of the three servants to cooperate. Each went on his own. If the three had pooled their capital, set up a cooperative enterprise and worked together, not only would they have been successful in gaining more money but the third servant would have been saved to society and converted into a productive member of the household instead of becoming a failure to be cast out by his Lord on his return. We therefore must not only invest our talents but cooperate to produce the largest results for the Kingdom of Heaven."

Receipts for Nine Months Ending March 31, 1929

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	$225,382.58	$ 206.12*	$31,262.22	$18,222.20
Sunday Schools	182,889.44	7,218.80	6,862.52	5,557.71
Christian Endeavor Societies	5,757.49	1,111.66*	32.08	208.90*
Missionary Organizations	359,628.82	824.37	5,416.15	1,697.70*
Individuals	26,738.31	345.21	25,733.59	16,241.86*
Bequests	10,634.28	11,405.77*	8,202.00	4,492.00
Interest (U. C. M. S.)	52,701.50	9,327.32	1,963.71	1,714.71
Interest (Old Societies)	29,391.59	11,206.81*		
Receipts from Old Societies	35,328.95	5,342.38*	26,070.72	52,426.36*
Home Missionary Institutions	59,254.30	5,466.34*		
Benevolent Institutions	57,811.74	7.49*	4,713.22	1,242.99
Foreign Field Receipts		670.47*		
Annuities			105,058.87	40,000.50*
World Call Subscriptions and Advertising	43,507.73	2,186.37*		
King's Builders	3,323.22	441.12*		
Literature	31,736.16	3,140.58		
Miscellaneous	25,763.97	3,220.92*	12,788.34	9,410.05*
	$1,149,850.08	$20,409.17*	$228,103.42	$88,755.76*

Board of Education

Churches	$56,707.31	$10,339.43*
Individuals	1,650.00	1,600.00
Endowment Crusades	4,702.25	2,531.68*
	$63,059.56	$11,271.11*

*Decrease

Rural Church Commission

THE Rural Church Commission appointed by the Columbus Convention is carefully gathering data respecting the number and condition of our rural churches. It is also to make a report at the Seattle Convention next August, and expects to emphasize the situation by means of an address on the program. It has made a careful study of literature and books published on the rural church, and for the help of all interested it recommends the following books, which can be ordered through the United Christian Missionary Society.

Our Templed Hills, Felton $1.00
Rural Religion and the Country Church, Wilson 1.25
A Christian Program for the Rural Community, Butterfield 1.50
Village Communities, Brunner 2.25
The Diagnosis of the Rural Church, Fry 1.50
Empty Churches, Galpin 1.00

Personnel of the Annual Missionary Convention, at Baguio, Philippine Islands

Front row, left to right: Ponciano Balderama, Mary Higdon, Joy Higdon, Doris Goulter, Neil Brady, Jean Goulter, Lovina Goulter. Second row: Mrs. E. K. Higdon, Mrs. Allen Huber, Mrs. R. F. Brady, Dr. Brady, Mrs. P. C. Palencia, Eunice Marie Brady. Third row: Mrs. J. F. Boomer, Sylvia Siegfried, Rosella Kern, Edith M. Noffsinger, E. K. Higdon, Marie Serrill, Velva Dreese. Fourth row: A. R. Huber, Emiliano Quijano, Marcelo Alvarez, Mrs. and Mr. O. J. Goulter.

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